The Satanic Bible

By
Anton Lavey

Called "The Black Pope" by many of his followers, Anton LaVey began the road to High Priesthood of the Church of Satan when he was only 16 years old and an organ player in a carnival:

"On Saturday night I would see men lusting after half-naked girls dancing at the carnival, and on Sunday morning when I was playing the organ for tent-show evangelists at the other end of the carnival lot, I would see these same men sitting in the pews with their wives and children, asking God to forgive them and purge them of carnal desires. And the next Saturday night they'd be back at the carnival or some other place of indulgence.

"I knew then that the Christian Church thrives on hypocrisy, and that man's carnal nature will out!"

From that time early in his life his path was clear. Finally, on the last night of April, 1966–*Walpurgisnacht*, the most important festival of the believers in witchcraft–LaVey shaved his head in the tradition of ancient executioners and announced the formation of The Church Of Satan. He had seen the need for a church that would recapture man's body and his carnal desires as objects of celebration. "Since worship of fleshly things produces pleasure," he said, "there would then be a temple of glorious indulgence. . ."

The Satanic Bible

Anton Szandor LaVey

For Diane

To: Bernadino Logara, who knew the value of money
Karl Haushofer, a teacher without a classroom
Rasputin, who knew the magic of a child
Sir Basil Zaharoff, a gentleman
Cagliostro, a rogue
Barnabas Saul, the link with Mount Lalesh
Ragnar Redbeard, whose might is right
William Mortensen, who looked . . . and saw
Hans Brick, who knows the law
Max Reinhardt, a builder of dreams
Orrin Klapp, the walking man
Fritz Lang, who made moving blueprints
Friedrich Nietzsche, a realist
William Claude Dukinfield, who saved me a journey to Tibet
Phineas Taylor Barnum, another great guru
Hans Pöelzig, who knew all the angles
Reginald Marsh, a great artist
Wilhelm Reich, who knew more than cabinet-making
Mark Twain, a very brave man

And to: Howard Hughes, James Moody, Marcello Truzzi, Adrian-Claude Frazier, Marilyn Monroe, Wesley Mather, William Lindsay Gresham, Hugo Zacchini, Jayne Mansfield, Frederick Goerner, C.Huntley, Nathaniel West, Horatio Alger, Robert Ervin Howard, George Orwell, Howard Phillips Lovecraft, Tuesday Weld, H.G. Wells, Sister Marie Koven, Harry Houdini, Togare, and the Nine Unknown Men.

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The Satanic Bible

INTRODUCTION by Burton H. Wolfe

This is the original introduction, used in the 1969 first edition through 1972

INTRODUCTION
by Burton H. Wolfe*

In the summer of 1966, a few newspapers in the San Francisco Bay Area began to take notice of a body of Devil-worshippers headed by a former circus and carnival lion handler and organist, Anton Szandor LaVey. Their practice of the black arts was nothing new in the world. It had traces in voodoo cults, a Hell-Fire Club that existed in 18th-Century England, a Satanic circle led by Aleister Crowley in England a century later, and the Black Order of Germany in the 1920's and 1930's. But two aspects of the San Francisco group made them different from their predecessors: they were blasphemously organized into a church, the First Church of Satan, instead of the usual coven Satanism and witchcraft lore; and they carried on their black magic openly instead of underground.

Wedding, baptism, and funeral ceremonies dedicated to the Devil were held in the Church of Satan, with the press invited. Rituals in the tradition of the black arts were staged at midnight in the old dark Victorian house of LaVey, an incongruous building among all the white and yellow stucco houses in the San Francisco neighborhood a short way from the cliffs along the Golden Gate. Occasionally the roar of a full-grown lion that lived in the black house with the LaVey family (Anton, 39; wife Diane, 26; and daughters Karla, 17, and Zeena, 6) reverberated through the night, spooking the neighbors, who were already upset about living so close to Hell.

Somehow it was all terribly provocative. Besides, the Devil has always made "good copy," as they say on the city desk. By 1967, the newspapers that were sending reporters to write about the Church of Satan extended from San Francisco across the Pacific to Tokyo and across the Atlantic to Paris. When a wedding or funeral was held, with a naked woman serving as altar to Satan, the Associated Press and other wire Services were on hand to transmit the story and the scandalous photographs to thousands of periodicals. Groups affiliated with the Church of Satan were organized in other parts of America and in England, France, Germany, Africa, and Australia. In existence less than a year, the Church of Satan had already proved one of its cardinal messages: the Devil is alive highly popular with a great many people.

Anton LaVey, called "The Black Pope" by some of his followers, realized that two decades ago when he was playing organ for carnival sideshows. "On Saturday night," he recalls, "I would see men lusting after half-naked girls dancing at the carnival, and on Sunday morning when I was playing the organ for tent-show evangelists at the other end of the carnival lot, I would see these same men sitting in the pews with their wives and children, asking God to forgive them and purge them of carnal desires. And the next Saturday night they'd be back at the carnival or some other place of indulgence. I knew then that the Christian church thrives on hypocrisy, and that man's carnal nature will out no matter how much it is purged or scourged by any white light religion."

Although LaVey did not realize it then—he was only eighteen—he was on his way toward formulating a religion that would serve as the antithesis to Christianity and its Judaic heritage. It was an old religion, older than Christianity or Judaism. But it had never been formalized, arranged into a body of thought and ritual. That was to be LaVey's role in 20th-Century civilization.

All of LaVey's background seemed to prepare him for that role. He is the descendant of Georgian, Roumanian, and Alsatian grandparents, including a gypsy grandma who passed on to him the legends of vampires and witches in her native Transylvania. As early as the age of five, LaVey was delving

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* Author of *The Hippies* and the forthcoming book, *The Satanists.* An article by Wolfe called "The Church That Worships Satan," the first complete study of the modern Satanic Church, appeared in the September 1968 issue of *Knight* magazine (Vol. 6, No. 8). Publishers Service, Inc., the producer of *Knight,* has graciously permitted portions of the article to appear in this introduction.

into *Weird-Tales* magazines, and books such as Mary Shelley's *Frankenstein* and Bram Stoker's *Dracula.* He felt different from other children, and yet he became a ringleader, glorying in the organization of mock military orders.

In 1942, when he was twelve years old, LaVey's fascination with toy soldiers branched off to concern about the world war. He delved into military manuals and discovered that arsenals for the equipment of armies and navies could be bought like groceries in a supermarket and used to conquer masses of people. The idea took shape in his head that contrary to what the Bible said, the earth would not be inherited by the meek, but by the strong and mighty.

After entering High School, LaVey became something of an offbeat child prodigy. He did most of his studying outside the school, delving into music, metaphysics, and secrets of the occult. At sixteen he became second oboist in the San Francisco Ballet Symphony Orchestra. Bored with high school classes, he dropped out in his junior year, left home, and joined the Clyde Beatty Circus as a cage boy, watering and feeding the lions and tigers. Animal trainer Beatty noticed that LaVey was comfortable working with the big cats and made him an assistant trainer.

One day the circus calliope player became drunk. LaVey had taught himself to play the piano by ear and thought he could handle the organ keyboard well enough to provide some music for the performance that evening. It turned out that he played better and knew more music than the regular player, so Beatty kept him on the calliope. He accompanied the "Human Cannonball," Hugo Zachinni, and the Wallendas' high wire acts, among others.

When he was eighteen, LaVey left the circus and joined a carnival. He became assistant to a magician, learned hypnosis, and studied more about the occult. This was a curious combination. On the one side, he was working in an atmosphere of life at its rawest level—of earthy music; the smell of wild animals; acts in which a second of missed timing meant accident; performances that demanded youth and strength, and shed those who grew old like last year's clothes; a world of physical excitement that had magical attractions. On the other side, he was working with the magic in the dark side of the human mind.

After he married, LaVey abandoned the wondrous world of the carnival to settle into a career better suited for a home life. He enrolled as a criminology major at the City College of San Francisco. That led to his first conformist job—photographer for the San Francisco Police Department. As it worked out, that job had as much to do as any other with leading him toward Satanism.

"I saw the bloodiest, grimiest side of human nature," he recalls. "People shot by nuts, knifed by friends, little kids splattered in the gutter by hit and run drivers. It was disgusting and depressing. I asked myself: 'Where is God?' I came to detest the sanctimonious attitude of people toward violence, always saying it's God's will."

He quit in disgust after three years and went back to playing the organ, this time in nightclubs, to earn a living while he continued his studies into his life's fascination: the black arts. Once a week he held classes in ritual magic at his home. They attracted many who were, or have since become well known in the arts and sciences and business world. Eventually a "Magic Circle" evolved from this group.

The major purpose of the Circle was to meet for the performance of black rituals that LaVey had discovered. He had accumulated a library of works that described the Black Mass and other pagan ceremonies conducted by groups such as the Knights Templar in 14th-Century France and the Golden Dawn in 19th-Century England. The original intent of these black orders was to blaspheme, mock the Christian church, and address themselves to the Devil as an anthropomorphic deity that represented the reverse of God. In LaVey's view, the Devil was much more than that. Satan represented a dark, hidden force in nature that was responsible for the workings of earthly affairs for which science and religion had no explanation and no control.

"At first I detected this force in small ways," LaVey explains. "It might be the discovery of an individual whose powers of wishing were so great that he could win horse races. In my case, I found I could conjure up parking places at the last minute in front of theaters, when none should have been there. I also discovered an ability through magic to bring reversals to enemies and gain advantage for myself. I realized I had stumbled onto something, and I would have gone on doing it on my own without any Magic Circle. But I also realized that for some things private magic was weaker than mass ritual magic."

Hence, on the last night of April 1966—*Walpurgisnacht,* the most important festival in the lore of magic and witchcraft—LaVey shaved his head in the tradition of ancient strongmen and announced the formation of the Church of Satan. For proper identification as its minister, he put on the clerical collar. Up to that collar, he almost looked holy. But the Genghis Khan shaved head, his Mephistophelian beard, and his narrow eyes gave him the necessary demonic look for his priesthood of the Devil's church.

"For one thing," LaVey explains, "calling it a church enabled me to follow the magic formula of nine parts outrage to one part social respectability that is needed for success. But the main purpose was to gather a group of like-minded individuals together for the use of their combined energies in calling up the dark force in nature that is called Satan."

As LaVey correctly perceived, all other churches are based on worship of the spirit and denial of the flesh. He saw the need for a church that would recapture man's body and carnal desires as objects of celebration. "And," he adds, "since worship of fleshly things produces pleasure, there would then be a temple of glorious indulgence that would be fun for people.

All the other churches are places of abstinence with services that people want to have over as soon as possible so they can get out and start enjoying life again."

In the Church of Satan, LaVey initiated clever psychodramas that would enable a group of flesh-worshippers to overcome the repressions and inhibitions fostered by the Judaeo-Christian tradition. He knew that the old concept of a Black Mass to satirize Christian services was outmoded. There was a revolution in the Christian church itself against orthodox rites and traditions. It was popular to declare that "God is dead." So, the rites that he worked out, while still maintaining the trappings of the ancient Black Mass, were changed from a negative mockery to positive forms of celebrations: Satanic weddings, funerals devoid of sanctimonious platitudes, lust rituals to help individuals attain their sex desires, destruction rituals to enable members of the Satanic Church to triumph over enemies and win their goals in life.

There is no altruism or love-thy-neighbor concept in the Satanic religion, except in the sense of helping other adherents of the Black Path to gain their desires by group energy. Satanism is a blatantly selfish, brutal religion. It is based on the belief that man is inherently a selfish, violent creature, that life is a Darwinian struggle for survival of the fittest, that the earth will be ruled by those who fight to win the ceaseless competition that exists in all jungles—including that of urban societies. On that score, the Church of Satan may be justly criticized, although even its critics will have to admit that its philosophy is based on logic and real conditions that exist in the world.

On the other hand, the great contribution to civilized thought made by the Church of Satan is its celebration of the complete human being instead of the spirit alone. The signs are everywhere that humanity is striving to burst the restrictive bonds of religion. It was predicted in the Bible, for that matter, in symbolic passages that dealt with Satan chained for a thousand years, after which he would break free and foment deviltry on the earth. Now it is happening. Sex is exploding in movies and literature, on the streets, and in the home. People are dancing topless and bottomless. Youths are throwing off restrictions that deny pleasure in mind and body. There is a ceaseless quest for entertainment, gourmet foods and wines, adventure, enjoyment of the here and now. Man is no longer willing to wait for any afterlife that promises to reward the clean, pure—translate: ascetic, drab—spirit. There is a mood of neo-paganism and hedonism, and from it have emerged a wide variety of intelligent individuals—doctors, lawyers, engineers, teachers, writers, actors, stockbrokers, clerks, printers, nurses (to cite just a few categories of Satanic Church members)—who are interested in carrying the liberation of the flesh all the way to a formal religion.

In the *Satanic Bible,* Anton LaVey explains the philosophy of Satanism better than any of his ancestors in the Kingdom of Darkness, and describes the various rituals and trappings that have been devised to create a true church of flesh-worshippers. It is clear, from the interest in Satanism that erupted in 1968 along with the fascination directed toward Ira Levin's book *Rosemary's Baby,* that there are many people who would like to know how to start Satanic cults and ritualize black magic. This book shows them how to go about it and fills that need. It is also clear that there is a place for the formulation of teachings that constitute the antithesis to the repressive, inhibiting, anti-material dogma of Christianity and other antiquated religions. The *Satanic Bible* also fills that need.

Perhaps the most important social value of this book is its challenge to other religions:

Deal with carnal desire and the flesh in a logical, rational manner or lose the struggle not only for men's bodies, but also their souls.

INTRODUCTION by Michael A. Aquino

This introduction appeared in the hardcover Satanic Bible from 1972 and in the Avon paperback edition from 1972 to 1976

Each successive era of man's cultural and ethical development has upraised its literary manifesto—an argument challenging existing norms and proposing a novel approach to the enduring issues of civilization. It has not infrequently been the case that the realities of political nationalism have been blended with the idealisms of extranational emphasis to produce what we now cautiously term existentialism. Pertinent works might include the Republic of Plato, the Politics of Aristotle, Machiavelli's *Prince*, and the writings of Nietzsche, Hobbes, Locke, Marx, and Sartre.

This is the book of our era.

The dawn of the Satanic Age was celebrated on April 30, 1966—the Year One. On that date Anton Szandor LaVey consecrated the Church of Satan in the city of San Francisco and assumed office as its first High Priest. What had begun several years earlier as an intellectual forum dedicated to the investigation and application of the Black Arts has since expanded into an international philosophical movement of the first magnitude. Satanism, once the isolate province of furtive outcasts and radical eccentrics, has now become a serious alternative to the doctrines of theism and materialism. In its championship of indulgence instead of abstinence, the Church of Satan rejects the notion that man's progress is contingent upon his acceptance of a self-imposed morality. Sound judgment derives from the comparison and resolution of opposites, Satanists maintain, and one cannot presume to justice by honoring a single standard of behavior.

An empirical approach to morality is not a recent innovation; such theorists as Pythagoras, Hegel, Spencer, and Compte advanced the original propositions for man's intellectual independence from the natural order. And, though this concept has invariably provoked adverse reaction from society-oriented institutions, it is not an insubstantial viewpoint. One need only consider the spasmodic cataclysms of history to see how inadequately *Homo sapiens* cooperates with his fellows.

By itself, however, all theory is inconsequential. Until now the only advocates of a subjective morality were professorial abstractionists and—occasionally—the scattered and disorganized devotees of the traditional "White" witchcraft. Indeed the latter have enjoyed some notoriety of late, as their supposed proclamation of a liberal morality tempered by social correctness appeals to the bored but timid dilettante. Such aficionados of the occult profess a righteous horror of Black Magic or Satanism, which they denounce as a maleficent, degenerate creature of moral and carnal abuse.

The Satanist, on the other hand, regards traditional witchcraft as merely a neurotic reaction against the established religions of the parent culture. The worship of any deity or deities—under any guise whatsoever—is repulsive to the Black Magician, who considers all protestations of faith or trust in a supernatural protectorate to be humiliating demonstrations of cowardice and emotional insecurity. Satanism has been frequently misrepresented as "devil worship", when in fact it constitutes a clear rejection of all forms of worship as a desirable component of the personality. It is not so much an anti-religion—a simple rebuttal

of any one belief—as it is an un-religion, an uncompromising dismissal of all insubstantial mysticism. As such it represents a far more serious threat to organized theologies than do the archaic customs of the old dæmonologies.

Ritual and fantasy play a very real part in the activities of the Satanic Church, on the assumption that the experience and control of mental and metaphysical irrationality are necessary for the strengthening of the psyche. Thus a distinct effort is made to avoid what was perhaps the Achilles' heel of the Gurdjieff-Ouspensky school of subjective psychological evolution; earlier disciples of self-determined transcendentalism postulated that all non-materialistic sensations were a danger to the coherence of the student. Crucial to the concept of Satanic ritual is an appreciation of its illustrative and inspirational qualities without necessarily regarding it as inflexible reality.

Satanism is more accurately identified as a disposition than as a religion, as it is actively concerned with all the facets of human existence, not with only the so-called spiritual aspects. Yet those who proclaim it to be a danger to justice and cooperative order have missed the point entirely. Satanism advocates unrestricted freedom, but only to the extent that one's preferences do not impinge upon another's. It should also be noted that Satanism is a philosophy of the individual, not of the mass. There are no collective policy statements save the famous Crowley admonition: "Self-deceit is the gravest of all 'sins'."

While the majority of the populace may instinctively incline to a de facto Satanism, the Church cautions that its propositions are not for the irresponsible. There are no Satanic missionaries, and to affiliate one must meet exacting standards. Inexperience is not dishonored, but pretentiousness, hypocrisy, and pomposity are treated with the scorn that they deserve. Satanism is no less an art than it is a science, and there is "no standard of measurement deified".

Dr. LaVey is uniquely prepared to author the new Diabolism. An American of Georgian, Alsatian, and Romanian Gypsy descent, he was quick to display the characteristic restlessness of his nomadic ancestors and an unusual empathy for their earthy, arcane lore. An early preoccupation with the military sciences led him to read the various logistical publications of the World War II era, only to discover that the proud visions of martial glory entertained in the first world war had given way to a detached, mercenary realism in the second. His experiences as a student did nothing to dispel this first taste of human cynicism, and LaVey's growing impatience with the sterile regimentation of conventional education drove him to seek the strange, surrealistic enchantments of the circus. He assisted Clyde Beatty as a wild-animal trainer, and he soon developed a strong affinity for the cats which was to mark his personality in a most curious manner. All animate creatures are basically bestial, he reasoned, and even the most refined social orders achieve at best only a flimsy suppression of this innate savagery. From the circus he proceeded to a carnival, where the glitter of the performing arts was tinged with the ever-present struggle for daily subsistence. Here LaVey worked in a pathetic but quietly dignified world of misfits, sideshow freaks, and human oddities; and here he was to learn the craft of the stage magician, whose success depends upon the contrived distraction of the audience's attention. With a certain grimness he noted the fascination with which the "normal" man regards his deformed comrades—a gloating satisfaction over the visiting of misfortune upon another instead of oneself. Becoming increasingly interested in this cruel, lycanthropic attribute of human nature, he

studied criminology in college and eventually worked with the San Francisco Police Department as a photographer.

As a circus professional he had seen carnal man at his most artistic; now he was to view him at his most vicious. Three years of the gore, brutality, and abject misery that permeate the criminal subculture left him sickened, disillusioned, and angered with the rampant hypocrisy of polite society. He turned to the pipe organ as a means of living and devoted the greater part of his efforts to what was to become his life's work—Black Magic.

LaVey had long since rejected the stereotypical tracts on ceremonial sorcery as the hysterical products of medieval imaginations. The "Old Craft" with its superstitions, affected mannerisms, and infantile parlor games was not for him; what he sought was a metaphysical psychology that would approach the intellectual man only after giving due consideration to his brutal, animalistic origins. And so he came at last to the Goat of Mendes.

Satan is easily the most enigmatic figure in classical literature. Possessed of every conceivable wealth, and the most powerful of the Archangels, he spurned his exalted allegiance to proclaim his independence from all that his Heavenly patron personified. Although condemned to the most hideous of domains, a Hell totally shunned by the divinity, he embraced such privations as the burden of his intellectual prerogative. In his Infernal Empire one might indulge even the most extraordinary tastes with impunity, yet amidst such wanton licentiousness the Devil maintained a peculiar nobility. It was this elusive quality which Anton LaVey determined to identify.

After long years of research and experiment, he pronounced the guiding principle of Satanism: that the ultimate consequence of man lies not in unity but in duality. It is only synthesis that decides values; adherence to a single order is arbitrary and therefore insignificant.

LaVey's disturbing theories and bizarre operations of ceremonial Black Magic eventually attracted a following of similarly minded individuals. From this first small circle the Church of Satan was to emerge, attuned to its founder's contention that its messages would be presented most effectively through "nine parts social respectability to one part of the most blatant outrage".

The social impact and spectacular growth of the Church were to become something of a legend in themselves, but it was an essential part of LaVey's convictions that the formal institution's role was principally that of a catalyst. Contemporary civilization has proved too interdependent to permit the luxury of monastic isolationism. Satanism must accordingly assume a stance comprehensible to the average intellect. It was with such intent that the *Satanic Bible* was conceived.

The *Satanic Bible* is a most insidious document. One is strongly tempted to compare it with that obscure, malefic mythology *The King in Yellow*, a psychopolitical work that supposedly drove its readers to madness and damnation. As candid and conversational as the *Satanic Bible* might seem at first glance, it is not a volume to be gently dismissed. It is very much the product of our time, not only because such a book—together with its author—would more than likely have been destroyed in an earlier era, but because its creation was an evolutionary inevitability.

You, the reader, are about to be impaled upon the sharp horns of a Satanic dilemma. If you accept the propositions of this book, you condemn your most cherished sanctuaries to

annihilation. In return you will awaken—but only to the most fiery of Hells. Should you reject the argument, you resign yourself to a cancerous disintegration of your previously subconscious sense of identity. Small wonder that the Archfiend's legacy has won him so many bitter enemies!

Whatever your decision, it can be avoided no longer. The *Satanic Bible* finally articulates what man has instinctively dreaded to proclaim: that he himself is potentially divine.

INTRODUCTION by Burton H. Wolfe

This second introduction by Burton Wolfe was used from 1976 through 2005

On a winter's evening in 1967, I drove crosstown in San Francisco to hear Anton Szandor LaVey lecture at an open meeting of the Sexual Freedom League. I was attracted by newspaper articles describing him as "the Black Pope" of a Satanic church in which baptism, wedding, and funeral ceremonies were dedicated to the Devil. I was a free-lance magazine writer, and I felt there might be a story in LaVey and his contemporary pagans; for the Devil has always made "good copy," as they say on the city desk.

It was not the practice of the black arts itself that I considered to be the story, because that is nothing new in the world. There were Devil-worshipping sects and voodoo cults before there were Christians. In eighteenth-century England a Hell-Fire Club, with connections to the American colonies through Benjamin Franklin, gained some brief notoriety. During the early part of the twentieth century, the press publicized Aleister Crowley as the "wickedest man in the world." And there were hints in the 1920s and '30s of a "black order" in Germany.

To this seemingly old story LaVey and his organization of contemporary Faustians offered two strikingly new chapters. First, they blasphemously represented themselves as a "church," a term previously confined to the branches of Christianity, instead of the traditional coven of Satanism and witchcraft lore. Second, they practiced their black magic openly instead of underground.

Rather than arrange a preliminary interview with LaVey for discussion of his heretical innovations, my usual first step in research, I decided to watch and listen to him as an unidentified member of an audience. He was described in some newspapers as a former circus and carnival lion tamer and trickster now representing himself as the Devil's representative on earth, and I wanted to determine first whether he was a true Satanist, a prankster, or a quack. I had already met people in the limelight of the occult business; in fact, Jeane Dixon was my landlady and I had a chance to write about her before Ruth Montgomery did. But I had considered all the occultists phonies, hypocrites, or quacks, and I would never spend five minutes writing about their various forms of hocus-pocus.

All the occultists I had met or heard of were white-lighters: alleged seers, prophesiers, and witches wrapping their supposedly mystic powers around God-based, spiritual communication. LaVey, seeming to laugh at them if not spit on them in contempt, emerged from between the lines of newspaper stories as a black magician basing his work on the dark side of nature and the carnal side of humanity. There seemed to be nothing spiritual about his "church".

As I listened to LaVey talk that first time, I realized at once there was nothing to connect him with the occult business. He could not even be described as metaphysical. The brutally frank talk he delivered was pragmatic, relativistic, and above all rational. It was unorthodox, to be sure: a blast at established religious worship, repression of humanity's carnal nature, phony pretense at piety in the course of an existence based on dog-eat-dog material pursuits. It was also full of sardonic satire on human folly. But most important of all, the talk was logical. It was not quack magic that LaVey offered his audience. It was common sense philosophy based on the realities of life.

After I became convinced of LaVey's sincerity, I had to convince *him* that *I* intended to do some serious research instead of adding to the accumulation of hack articles dealing with the Church of Satan as a new type of freak show. I boned up on Satanism, discussed its history and rationale with LaVey, and attended some midnight rituals in the famous Victorian manse once used as Church of Satan headquarters. Out of all that I produced a serious article, only to find that was not what the publishers of "respectable" magazines wanted. They were interested in only the freak show kind of article. Finally, it was a so-called "girlie" or "man's" magazine, *Knight* of September 1968, that published the first definitive article on LaVey, the Church of Satan, and LaVey's synthesis of the old Devil legends and black magic lore into the modern philosophy and practice of Satanism that all followers and imitators now use as their model, their guide, and even their Bible.

My magazine article was the beginning, not the end (as it has been with my other writing subjects), of a long and intimate association. Out of it came my biography of LaVey, *The Devil's Avenger,* published by Pyramid in 1974. After the book was published, I became a card-carrying member and, subsequently, a priest of the Church of Satan, a title I now proudly share with many celebrated persons. The postmidnight philosophical discussions I began with LaVey in 1967 continue today, a decade later, supplemented sometimes these days by a nifty witch or some of our own music, him on organ and me on drums, in a bizarre cabaret populated by superrealistic humanoids of LaVey's creation.

All of LaVey's background seemed to prepare him for his role. He is the descendant of Georgian, Roumanian, and Alsatian grandparents, including a gypsy grandmother who passed on to him the legends of vampires and witches in her native Transylvania. As early as the age of five, LaVey was reading *Weird-Tales* magazines and books such as Mary Shelly's *Frankenstein* and Bram Stoker's *Dracula*. Though he was different from other children, they appointed him as leader in marches and maneuvers in mock military orders.

In 1942, when LaVey was twelve, his fascination with toy soldiers led to concern over World War II. He delved into military manuals and discovered arsenals for the equipment of armies and navies could be bought like groceries in a supermarket and used to conquer nations. The idea took shape in his head that contrary to what the Christian Bible said, the earth would not be inherited by the meek, but by the mighty.

In high school LaVey became something of an offbeat child prodigy. Reserving his most serious studies for outside the school, he delved into music, metaphysics, and secrets of the occult. At fifteen, he became second oboist in the San Francisco Ballet Symphony Orchestra. Bored with high school classes, LaVey dropped out in his Junior year, left home, and joined the Clyde Beatty Circus as a cage boy, watering and feeding the lions and tigers. Animal trainer Beatty noticed that LaVey was comfortable working with the big cats and made him an assistant trainer.

Possessed since childhood by a passion for the arts, for culture, LaVey was not content merely with the excitement of training jungle beasts and working with them in the ring as a fill-in for Beatty. By age ten he had taught himself to play the piano by ear. This came in handy when the circus calliope player became drunk before a performance and was unable to go on; LaVey volunteered to replace him, confident he could handle the unfamiliar organ keyboard well enough to provide the necessary background music. It turned out he knew more music and played better than the regular calliopist, so Beatty cashiered the drunk and

installed LaVey at the instrument. He accompanied the "Human Cannonball", Hugo Zachinni, and the Wallendas' high-wire acts, among others.

When LaVey was eighteen he left the circus and joined a carnival. There he became assistant to a magician, learned hypnosis, and studied more about the occult. It was a curious combination. On the one side he was working in an atmosphere of life at its rawest level—of earthy music; the smell of wild animals and sawdust; acts in which a second of missed timing meant accident or death; performances that demanded youth and strength, and shed those who grew old like last year's clothes; a world of physical excitement that had magical attractions. On the other side, he was working with magic in the dark side of the human brain. Perhaps the strange combination influenced the way he began to view humanity as he played organ for carnival sideshows.

"On Saturday night," LaVey recalled in one of our long talks, "I would see men lusting after half-naked girls dancing at the carnival, and on Sunday morning when I was playing organ for tent-show evangelists at the other end of the carnival lot, I would see these same men sitting in the pews with their wives and children, asking God to forgive them and purge them of carnal desires. And the next Saturday night they'd be back at the carnival or some other place of indulgence. I knew then that the Christian church thrives on hypocrisy, and that man's carnal nature will out no matter how much it is purged or scourged by any white-light religion."

Though LaVey did not realize it then, he was on his way toward formulating a religion that would serve as the antithesis of Christianity and its Judaic heritage. It was an old religion, older than Christianity or Judaism. But it had never been formalized, arranged into a body of thought and ritual. That was to become LaVey's role in twentieth-century civilization.

After LaVey became a married man himself in 1951, at age twenty-one, he abandoned the wondrous world of the carnival to settle into a career better suited for homemaking. He had been enrolled as a criminology major at the City College of San Francisco. That led to his first conformist job, photographer for the San Francisco Police Department. As it worked out, that job had as much to do as any other with his development of Satanism as a way of life.

"I saw the bloodiest, grimiest side of human nature," LaVey recounted in a session dealing with his past life. "People shot by nuts, knifed by their friends; little kids splattered in the gutter by hit-and-run drivers. It was disgusting and depressing. I asked myself: 'Where is God?' I came to detest the sanctimonious attitude of people toward violence, always saying 'it's God's will'."

So he quit in disgust after three years of being a crime photographer and returned to playing organ, this time in nightclubs and theaters to earn a living while he continued his studies into his life's passion: the black arts. Once a week he held classes on arcane topics: hauntings, E.S.P., dreams, vampires, werewolves, divination, ceremonial magic, etc. They attracted many people who were, or have since become, well known in the arts and sciences, and the business world. Eventually a "Magic Circle" evolved from this group.

The major purpose of the Circle was to meet for the performance of magical rituals LaVey had discovered or devised. He had accumulated a library of works that described the Black Mass and other infamous ceremonies conducted by groups such as the Knights Templar in fourteenth-century France, the Hell-Fire club and the Golden Dawn in eighteenth- and

nineteenth-century England. The intent of some of these secret orders was to blaspheme, lampoon the Christian church, and address themselves to the Devil as an anthropomorphic deity that represented the reverse of God. In LaVey's view, the Devil was not that, but rather a dark, hidden force in nature responsible for the workings of earthly affairs, a force for which neither science nor religion had any explanation. LaVey's Satan is "the spirit of progress, the inspirer of all great movements that contribute to the development of civilization and the advancement of mankind. He is the spirit of revolt that leads to freedom, the embodiment of all heresies that liberate."

On the last night of April 1966–*Walpurgisnacht,* the most important festival in the lore of magic and witchcraft–LaVey ritualistically shaved his head in accordance with magical tradition and announced the formation of the Church of Satan. For proper identification as its minister, he put on the clerical collar. Up to that collar he looked almost holy. But his Genghis Khan-like shaven head, his Mephistophelian beard, and his narrow eyes gave him the necessary demonic look for his priesthood of the Devil's church on earth.

"For one thing," LaVey explained himself, "calling it a church enabled me to follow the magic formula of one part outrage to nine parts social respectability that is needed for success. But the main purpose was to gather a group of like-minded individuals together for the use of their combined energies in calling up the dark force in nature that is called Satan."

As LaVey pointed out, all other churches are based on worship of the spirit and denial of the flesh and the intellect. He saw the need for a church that would recapture man's mind and carnal desires as objects of celebration. Rational self-interest would be encouraged and a healthy ego championed.

He began to realize that the old concept of a Black Mass to satirize Christian services was outmoded or, as he put it, "beating a dead horse". In the Church of Satan, LaVey initiated some exhilarating psychodramas, in lieu of Christianity's self-debasing services, thereby exorcising repressions and inhibitions fostered by white-light religions.

There was a revolution in the Christian church itself against orthodox rites and traditions. It had become popular to declare that "God is dead". So, the alternative rites that LaVey worked out, while still maintaining some of the trappings of ancient ceremonies, were changed from a negative mockery to positive forms of celebrations and purges: Satanic weddings consecrating the joys of the flesh, funerals devoid of sanctimonious platitudes, lust rituals to help individuals attain their sex desires, destruction rituals to enable members of the Satanic church to triumph over enemies.

On special occasions such as baptisms, weddings, and funerals in the name of the Devil, press coverage, though unsolicited, was phenomenal. By 1967 the newspapers that were sending reporters to write about the Church of Satan extended from San Francisco across the Pacific to Tokyo and across the Atlantic to Paris. A photo of a nude woman, half covered by a leopard skin, serving as an altar to Satan in a LaVey-conceived wedding ceremony, was transmitted by major wire services to daily newspapers everywhere: and it showed up on the front page of such bulwarks of the media as the Los Angeles *Times*. As the result of the publicity, grottos (LaVey's counterpart to covens) affiliated with the Church of Satan spread throughout the world, proving one of LaVey's cardinal messages: the Devil is alive and highly popular with a great many people.

Of course LaVey pointed out to anyone who would listen that the Devil to him and his

followers was not the stereotyped fellow cloaked in red garb, with horns, tail and pitchfork, but rather the dark forces in nature that human beings are just beginning to fathom. How did LaVey square that explanation with his own appearance at times in black cowl with horns? He replied: "People need ritual, with symbols such as those you find in baseball games or church services or wars, as vehicles for expending emotions they can't release or even understand on their own." Nevertheless, LaVey himself soon tired of the games.

There were setbacks. First, some of LaVey's neighbors began complaining about the full-grown lion he was keeping as a house pet, and eventually the big cat was donated to the local zoo. Next, one of LaVey's most devoted witches, Jayne Mansfield, died under a curse he had placed on the head of her suitor, lawyer Sam Brody, for a variety of reasons I have explained in *The Devil's Avenger*; LaVey had persistently warned her away from Brody and felt depressed over her death. It was the second tragic death in the sixties of a Hollywood sex symbol with whom he had been intimately involved; the other was Marilyn Monroe, LaVey's paramour for a brief but crucial period in 1948 when he had quit the carnival and was playing organ for strippers around the Los Angeles area.

On top of all that, LaVey was tired of organizing entertainments and purges for his church members. He had gotten in touch with the last living remnants of the prewar occult fraternities of Europe, was busily acquiring their philosophies and secret rituals left over from the pre-Hitler era, and needed time to study, write and work out new principles. He had long been experimenting with and applying the principles of geometric spatial concepts in what he terms "The Law of the Trapezoid". (He scoffs at current faddists who are "barking up the wrong pyramids".) He was also becoming widely sought as speaker, guest on radio and television programs, and production and/or technical adviser to scores of television producers and moviemakers turning out Satanic chillers. Sometimes he was also an actor. As sociologist Clinton R. Sanders points out: "...no occultist has had as direct an impact upon formulaic cinematic presentations of Satanism as has Anton Szandor LaVey. Ritual and esoteric symbolism are central elements in LaVey's church and the films in which he has had a hand contain detailed portrayals of Satanic rites and are filled with traditional occult symbols. The emphasis upon ritual in the Church of Satan is 'intended to focus the emotional powers within each individual'. Similarly, the ornate ritualism that is central to LaVey's films may reasonably be seen as a mechanism to involve and focus the emotional experience of the cinema audience."

At last LaVey decided to transfer rituals and other organized activities to Church of Satan grottos around the world, and devote himself to writing, lecturing, teaching—and to his family: wife Diane, the blonde beauty who serves as High Priestess of the Church; raven-haired daughter Karla, now in her early twenties, a criminology major like her father before, spending much of her time lecturing on Satanism at universities in many parts of the country; and finally Zeena, remembered by people who saw the famous photo of the Satanic Church baptism as a tiny tot, but now a gorgeously developed teenager attracting a growing pack of wolves, human male variety.

Out of LaVey's relatively quiescent period came his widely read, pioneering books: First, *The Satanic Bible,* which at this writing is in its twelfth edition (and this is my second, revised introduction, after having written the original introduction to the first edition). Second, *The Satanic Rituals,* which covers more of the somber, complex material LaVey unearthed from

his increasing sources. And third, *The Compleat Witch,* a bestseller in Italy, but, sadly, allowed by its American publisher to go out of print with its potential unfulfilled.

LaVey's spreading out from organized church activities to writing books for worldwide distribution has, of course, greatly expanded Church of Satan membership. Satanism's growing popularity has naturally been accompanied by scare stories from religious groups complaining that *The Satanic Bible* now outsells the Christian Bible on college campuses and is a leading causative factor in youngsters' turning away from God. And certainly one suspects that Pope Paul had LaVey in mind when he issued his worldwide proclamation two years ago that the Devil is "alive" and "a person", a living, fire-breathing character spreading evil over the earth. LaVey, maintaining that "evil" is "live" spelled backward and should be indulged in and enjoyed, answers the pope and the religious scare groups this way:

"People, organizations, nations are making millions of dollars off us. What would they do without us? Without the Church of Satan, they wouldn't have anybody to rage at and to take the blame for all the rotten things happening in the world. If they really feel this way, they shouldn't have blown us out of proportion. What you really have to believe instead is that *they* are the charlatans, and they're really glad to have us around so they can exploit us. We're an extremely valuable commodity. We've helped business, lifted up the economy, and some of the millions of dollars we have generated have in turn flowed into the Christian church. We have proved many times over the Ninth Satanic Statement that says the church—and countless individuals—cannot exist without the Devil."

For that the Christian church must pay a price. The events that LaVey predicted in the first edition of *The Satanic Bible* have come to pass. Repressed people have burst their bonds. Sex has exploded, the collective libido has been released, in movies and literature, on the streets, and in the home. People are dancing topless and bottomless. Nuns have thrown off their traditional habits, exposed their legs, and danced the "Missa Solemnis Rock" that LaVey thought he was conjuring up as a prank. There is a ceaseless universal quest for entertainment, gourmet foods and wines, adventure, enjoyment of the here and now. Humanity is no longer willing to wait for any afterlife that promises to reward the clean, pure—translate: ascetic, drab—spirit. There is a mood of neopaganism and hedonism, and from it there have emerged a wide variety of brilliant individuals—doctors, lawyers, engineers, teachers, writers, stockbrokers, real estate developers, actors and actresses, mass communications media people (to cite a few categories of Satanists)—who are interested in formalizing and perpetuating this all-pervading religion and way of life.

It is not an easy religion to adopt in a society ruled so long by Puritan ethics. There is no false altruism or mandatory love-thy-neighbor concept in this religion. Satanism is a blatantly selfish, brutal philosophy. It is based on the belief that human beings are inherently selfish, violent creatures, that life is a Darwinian struggle for survival of the fittest, that only the strong survive and the earth will be ruled by those who fight to win the ceaseless competition that exists in all jungles—including those of urbanized society. Abhor this brutal outlook if you will; it is based, as it has been for centuries, on real conditions that exist in the world we inhabit rather than the mystical lands of milk and honey depicted in the Christian Bible.

In *The Satanic Bible,* Anton LaVey has explained the philosophy of Satanism more profoundly than any of his ancestors in the Kingdom of Darkness, while describing in detail the innovative rituals and trappings he has devised to create a church of realists. It has been

clear from the first edition that many people want to read this book to learn how to start Satanic groups and ritualize black magic. *The Satanic Bible* and *The Satanic Rituals* are the only books that have demonstrated, in a way that is authentic and true to relevant traditions, how all of that can be done. There have been many imitators, never attributing their source, and with good reason; because once the shabbiness and shallowness of the imitators have been compared to LaVey's pioneering work, there can no longer be any market for the ripoff artists.

The evidence is clear to any who are willing to view the record: Anton LaVey brought Satan out of the closet and the Church of Satan is the fountainhead of contemporary Satanism. This book summarizes the message both convey, and remains both challenge and inspiration, as timely today as when it was written.

San Francisco
December 25, 1976 (XI Anno Satanas)

INTRODUCTION by Peter H. Gilmore

This introduction has been used since 2005

OPENING THE ADAMANTINE GATES
An Introduction to *The Satanic Bible*
by Magus Peter H. Gilmore

This book has the potential to change your life – it did mine. It is a diabolical work, written with elegance, earthiness, and might, serving quite magically as a mirror. If you look within these pages and see yourself; if you find its principles to be those you've lived by as long as you can remember; if you feel the evocation of an overwhelming sense of homecoming, then you will have discovered that you are a part of a scattered "meta-tribe," and the proper name for what you are is "Satanist."

I first encountered Anton Szandor LaVey through *The Satanic Bible*, at the age of thirteen when I was an avowed atheist. Not being partial to literature promoting faith of any sort, I was pleasantly surprised that this was no rant by someone claiming direct contact with Satan.

Instead, I found a common sense, rational, materialist philosophy, along with theatrical ritual techniques meant as self-transformative psychodrama. Here was a tool perfectly suited to my nature as a means for getting the most out of my life. I knew that "atheist" was no longer sufficient as a designation for myself. This book lead me to meet and befriend LaVey, working with him to administer the Church he created, and finally to succeed him as the second High Priest of the Church of Satan.

It is one of Anton LaVey's numerous talents that his written words are vivid, brimming with his distinct personality. His well-wrought phrases give the sense of encountering the man himself, and such an impression is not a delusion. When my wife, Peggy Nadramia, and I met The Doctor" (an affectionate moniker used by those close him), we agreed that here was exactly the man we had dared to expect from reading his books.

Unlike the founders of other religions who claimed 'inspiration" delivered through some supernatural entity, LaVey readily acknowledged that he used his own faculties to synthesize Satanism. He based it on both his understanding of the human animal acquired from life experience and the wisdom he'd gained from other advocates of materialism, pragmatism, and individualism. His blasphemously named "Church of Satan" was consciously designed to be an adversary to existing "spiritual' belief systems. It was the first organization promulgating religious philosophy championing Satan as the symbol of liberty and individualism. Concerning his role as founder he said that, "If he didn't do it himself, someone else, per haps less qualified, would have." His perceptive insights thus lead him to give a proper name to a human type that has always been part of our species.

LaVey was born in Chicago in 1930, and his parents soon relocated to California, that westernmost gathering place for the brightest and darkest manifestations of that "American Dream." It was a fertile environment for the sensitive child who would eventually mature into a role the press would dub "The Black Pope." From his Eastern European grandmother,

young LaVey learned of the superstitions that are still extant in that part of the world. These tales whetted his appetite for the outré, leading him to become absorbed in classic dark literature such as Dracula and Frankenstein. He also became an avid reader of the pulp magazines, which first published tales now deemed classics of the horror and science fiction genres. He later befriended seminal Weird Tales authors such as Clark Ashton Smith, Robert Barbour Johnson, and George Has. His fancy was captured by fictional characters found in the works of Jack London and Somerset Maugham, in comic strip characters like Ming the Merciless, as well as by historical figures of a diabolical cast such as Cagliostro, Rasputin, and Basil Zaharoff. More interesting to him than the available occult literature, which he dismissed as being little more than sanctimonious white magic, were books applied obscure knowledge such as Dr. William Wesley Cook's Practical Lessons in Hypnotism, Jane's Fighting Ships, and manuals for handwriting analysis.

His musical abilities were noticed early, and he was given free reign by his parents to try his hand at various instruments. LaVey was mainly attracted to the keyboards because of their scope and versatility. He found time to practice and could easily reproduce songs heard by ear without recourse to fake books or sheet music. This talent would prove to be one of his main sources of income for many years, particularly his calliope playing during his carnival days, and later his many stints as an organist in bars, lounges, and nightclubs. These venues gave him the chance to study how various melodic lines and chord progressions swayed the emotions of his audiences, from the spectators at the carnival and spook shows to the individuals seeking solace for the disappointments in their lives in distilled spirits and the smoke-filled taverns for which LaVey's playing provided a moody soundtrack.

His odd interests marked him as an outsider, and he did not alleviate this by feeling any compulsion to be "one of the boys." He despised gym class and team sports and often cut classes to follow his own interests. Moving beyond the standard school texts, he absorbed volumes analyzing human behavior on every level, from the impulses of the individual to the dynamics of the herd. He watched films that would later be labeled *film noir* as well as German expressionist cinema such as *M, The Cabinet of Dr. Caligari*, and the *Dr. Mabuse* movies. His taste for flashy apparel also served to amplify his alienation from the mainstream.

He dropped out of high school to hang around with hoodlum types and gravitated towards working in the circus and carnivals, first as a roustabout and cage boy and later as a musician. His always-active curiosity was rewarded as he "learned the ropes" from the carnies. He worked an act with the big cats–he had an affinity for these powerful predators-and later assisted with the machinations of the spook shows. He became well-versed in the many rackets used to separate the rubes from their money, along with the psychology that lead people to such pursuits. Under the name "The Great Szandor" he played calliope and organ for the bawdy shows on Saturday nights, as well as for tent revivalists on Sunday mornings, seeing many of the same men attending both and noting this telling contradiction. All of these activities provided a firm, earthy background for his evolving cynical worldview.

When the carnival season ended, LaVey would earn money by playing organ in Los Angeles area burlesque houses, and he relates that it was during this period that he met and had a brief affair with a then-unknown Marilyn Monroe, after accompanying her "chain-dragging" striptease at the Mayan Burlesque Theater. Moving back to San Francisco, LaVey

worked for a while as a photographer for the police department, and, during the Korean War, enrolled in San Francisco City College as a criminology major to avoid the draft. Both his studies and occupation revealed grim insights into human nature and confirmed his rejection of spiritual doctrines. At this time he met and married Carole Lansing, who bore him his first daughter Karla Maritza, in 1952. A few years earlier LaVey had examined the writings of Aleister Crowley, so in 1951 he decided to meet some of the Berkeley Thelemites. He was unimpressed, as they were more mystical and less "wicked" than he supposed they should be for disciples of Crowley's libertine creed.

During the 1950s, LaVey supplemented his income as an investigator of alleged supernatural phenomena, handing "nut calls" referred to him by friends in the police department. These experiences proved to him that many people were inclined to seek a bizarre, "otherworldly" explanation for phenomena that had prosaic causes. His rational explanations often disappointed the complainants, so LaVey invented exotic sources to make them feel better, giving him insight as to how belief functions in people's lives.

In 1956 he purchased a Victorian house on California Street in San Francisco's Richmond District. It was reputed to have been a speakeasy, and was tricked out with secret passages, possibly to aid in clandestine carnal activities. He painted it black, thus creating a haunted intrusion on an otherwise typical block, matching his own unique presence. It was only natural that it would later become home to the Church of Satan. After his death, the building remained unoccupied, a brooding "shunned house," until it was demolished on October 17 of 2001 by the real estate company that owned the property.

LaVey met and became entranced by Diane Hegarty in 1959; he then left Carole in 1960. Hegarty and LaVey never married, but she bore him his second daughter, Zeena Galatea in 1964 and was his companion for many years. Hegarty and LaVey later separated; she sued him for palimony and this was settled out of court.

Through his "ghost busting," and his frequent public gigs as an organist, including playing the Wurlitzer at the Lost Weekend cocktail lounge, LaVey became a local celebrity and his holiday parties attracted many San Francisco notables. Guests included Carin de Plessin, called "the Baroness" as she had grown up in the royal palace of Denmark, anthropologist Michael Harner, Chester A. Arthur III (grandson to the U.S. President), Forrest J. Ackerman (later, the publisher of *Famous Monsters of Filmland* and acknowledged expert on science fiction), author Fritz Leiber, local eccentric Dr. Cecil E. Nixon (creator of the musical automaton Isis), and underground filmmaker Kenneth Anger. From this crowd LaVey distilled what he called a "Magic Circle" of associates who shared his interest in the bizarre, the hidden side of what moves the world. As his expertise grew, LaVey began presenting Friday night lectures summarizing the fruits of his research. In 1965, LaVey was featured on the "The Brother Buzz Show", a humorous children's program hosted by marionettes. The focus was on LaVey's "Addams Family" lifestyle—making a living as a hypnotist, investigator of the paranormal, and organist, as well as on his highly unusual pet Togare, a Nubian lion.

In the process of creating his lectures, LaVey noticed many common threads, which he then began weaving into a tenebrous conceptual tapestry. When a member of his Magic Circle suggested that he had the basis for a new religion LaVey agreed and decided to found the Church of Satan as the best means for communicating his ideas. And so, in 1966 on the

night of May Eve—the traditional Witches' Sabbath—LaVey declared the founding of the Church of Satan and renumbered 1966 as the year One, *Anno Satanas*— the first year of the Age of Satan.

The attention of the press soon followed, particularly with the wedding of Radical journalist John Raymond to New York socialite Judith Case on February 1st, 1967. Famed photographer Joe Rosenthal was sent by the *San Francisco Chronicle* to capture an image that went onward to the pages of the *Los Angeles Times* and other prominent newspapers. LaVey began the mass dissemination of his Philosophy via the release of a record album, *The Satanic Mass* (Murgenstrumm, 1968). The album featured a cover graphic named by LaVey as the "Sigil of Baphomet": the goat head in a pentagram, circled with the Hebrew word "Leviathan," which has since become the ubiquitous symbol of Satanism. Featured on the album was part of the rite of baptism written for three-year-old Zeena (performed on May 23rd, 1967). In addition to the actual recording of a Satanic ritual, side two of the LP had LaVey reading excerpts from the as-yet-unpublished *The Satanic Bible* over music by Beethoven, Wagner, and Sousa. His Friday lectures continued and he instituted a series of "Witches' Workshops" to instruct women in the art of attaining their will through glamour, feminine wiles, and the skillful discovery and exploitation of men's fetishes.

By the end of 1969, LaVey had taken monographs he had written to explain the philosophy and ritual practices of the Church of Satan and expanded them. His influences included philosophers such as Ayn Rand, Nietzsche, and Mencken, the base wisdom of the carnival folk, the observations of P.T. Barnum, and finally the imagery of the archfiend found in Twain, Milton, Byron, and other romantics. He prefaced these essays and rites with reworked excerpts from Ragnar Redbeard's *Might is Right* and concluded it with "Satanized" versions of John Dee's Enochian Keys to create *The Satanic Bible*. It has never gone out of print and remains the main source for the contemporary Satanic movement.

The philosophy presented in it is an integrated whole, not a smorgasbord from which one can pick and choose. It is meant only for a select few who are epicurean, pragmatic, worldly, atheistic, fiercely individualistic, materialistic, rational, and darkly poetic. There may be fellow-travelers— atheists, misanthropes, humanists, freethinkers—who see only a partial reflection of themselves in this showstone. Satanism may thus attract these types in some ways, but ultimately it is not for them. If it was only a philosophy, such individualists might be welcome; it is more. Satanism moves into the realm of religion by having an aesthetic component, a system of symbolism, metaphor, and ritual in which Satan is embraced not as some Devil to be worshipped, but as a symbolic external projection of the highest potential of each individual Satanist. The identification Satanists have with Satan is an intentional barrier against those who cannot resonate with this sinister archetype. *The Satanic Bible* was followed in 1971 by *The Compleat Witch* (re-released in 1989 as *The Satanic Witch),* a manual that teaches "Lesser Magic"—the ways and means of reading and manipulating people and their actions toward the fulfillment of one's desired goals. *The Satanic Rituals* (1972) was printed as a companion volume to *The Satanic Bible* and contains "Greater Magic" rituals culled from a Satanic tradition identified by LaVey in various world cultures. Two collections of essays, which range from the humorous and insightful to the gleefully sordid, *The Devil's Notebook* (1992) and *Satan Speaks* (1998), complete his written canon.

Since its founding, LaVey's Church of Satan attracted many varied people who shared an

alienation from conventional religions, including celebrities Jayne Mansfield and Sammy Davis Jr., as well as rock stars King Diamond, Marilyn Manson, and Marc Almond who all became, at least for a time, card-carrying members. He numbered among his associates Robert Fuest, director of the Vincent Price "Dr. Phibes" films as well as *The Devil's Rain;* Jacques Vallee, ufologist and computer scientist, who was used as the basis for the character Lacombe, played by Francois Truffaut, in Spielberg's *Close Encounters of the Third Kind;* and Aime Michel known as a spelunker and publisher of *Morning of the Magicians.*

LaVey's influence spread through articles in the news media throughout the world, popular magazines such as *Look, McCalls, Argosy, Newsweek, Time,* and later *Seconds, The Nose,* and *Rolling Stone,* numerous men's magazines, and via talk shows such as Joe Pyne, Phil Donahue, and Johnny Carson. This publicity left a mark on novels like *Rosemary's Baby* (completed by Ira Levin during the early days of the Church's high profile media blitz) and Leiber's *Our Lady of Darkness,* and films such as *Rosemary's Baby* (1968), *The Devil's Rain* (1975), *The Car* (1977), *Dr. Dracula* (1980), and many of the "Devil Cult" films from the 1970s through today that picked up on symbolism from LaVey's writings. A feature length documentary, *Satanis: The Devil's Mass* (1969) covered the rituals and philosophy of the Church, while LaVey himself was profiled in Nick Bougas' 1993 video documentary *Speak of the Devil.*

The Doctor's musicianship is preserved on several recordings, primarily *Strange Music* (1994) and *Satan Takes a Holiday* (1995). These reflect his penchant for tunes from the 1930s through the 1950s, which range from humorous to doom-laden as well as devil-themed songs. LaVey renders them on a series of self-programmed synthesizers, imitating various instrumental groups. They are impressive, as these are not multi-track recordings, but are done in one take with the sounds of the full instrumental ensemble created through the simultaneous use of numerous synthesizers played by LaVey's dexterous fingers as well as his feet on an organ-style foot pedal keyboard hooked-up via midi.

While his relationship with Diane Hegarty crumbled in the late 70s, a new lady would enter his life to become his final companion. Blanche Barton became his helpmate, co-conspirator, High Priestess, lover, and best friend. She bore him his only son, Satan Xerxes Carnacki LaVey on November 1, 1993. As his health deteriorated in the mid-90s, LaVey preferred to spend time only with the people whom he found enriching, gaining him a reputation as a recluse. He died on October 29, 1997, of complications arising from heart disease. There was no deathbed repentance. He went proudly as he lived, as a Satanist, his only regrets being that he was leaving the great party that was life, and that he would miss seeing his young son Xerxes grow to manhood.

According to LaVey's wishes, Barton succeeded him as the head of the Church after his death. In 2001, she passed on this position to myself, Peter H. Gilmore, by then a longtime church administrator and member of the Council of Nine. In 2002, Magistra Barton exchanged her position as High Priestess with my wife Magistra Peggy Nadramia, another veteran administrator who was serving as chair of the Council of Nine.

Two biographies have been written about LaVey: *The Devil's Avenger* (1974) by Burton Wolfe and *Secret Life of a Satanist* (1990) by Blanche Barton. In recent years detractors of LaVey with rather obvious agendas have disputed the authenticity of some of the events chronicled in these books. They accuse him of fabrication and self-promotional exaggeration.

LaVey was a skilled showman, a talent he never denied. However, the incidents detailed in both biographies that can be authenticated via photographic, testimonial, and documentary evidence far outweigh the items in dispute. The fact remains that LaVey pursued a course that exposed him to unusual individuals from all strata of society. It climaxed with his founding of the Church of Satan, which lead to international notoriety. He was gifted beyond what is normally considered a standard for excellence, turning his hand to many arts with a deftness usually gained through dedication to only one muse. He lived his life as a true exemplar of all that he extolled—pursuing his pleasures without stinting while producing works only attained through vigorous self-discipline.

LaVey succeeded in avoiding the fate of Mrs. Cassan, a character from Charles G. Finney's *The Circus of Dr. Lao,* a favored novel of The Doctor. Her doom was to die and be forgotten, for her life produced nothing that was memorable in either a creative or destructive manner. With his thoughts, now presented in multiple languages, continuing to inspire like minds around the globe, Anton Szandor LaVey has won a place in the arena of philosophical and religious discourse. We Satanists owe him our gratitude for symbolically opening the adamantine gates of Hell, by giving form and structure to a philosophy that names us as the Gods of our own subjective universes. His ultimate heresy against the complacent masses was to reject their idolized dictum that all men are equal. Consequently he challenged his comrades to exercise their faculties to judge and be judged in all that they do. He dethroned the seeking of external saviors and championed responsibility for all of one's actions and the resultant consequences. That is perhaps the most frightening principle to a society wherein none are held accountable for their behavior.

The Church of Satan remains a world-spanning cabal of those who work to continue human society's momentum along the vector set by LaVey. It shall remain the treasured domain of an imperious few, who live by their own blood and brains, who proudly reject any "good guy badge" and embrace the title of Satanist. There is nothing to fear in *The Satanic Bible,* for it will not transform you into something that you are not. It cannot convert you, or persuade you in directions not inherent in your nature. Its power lies in its ability to show you what you are through your reaction to its contents. Embrace them, and your life shall gain a new focus, for you will have sharpened your understanding of your self, and you will see more clearly how you differ from those around you. Reject some or all of these hardnosed postulates, and you are free to move on towards whatever other spiritual or conceptual haven that provides you with satisfaction. However, you will no longer be ignorant of what it means to be a Satanist. If you've grasped these fundamentals and have the talent to read people, you might notice that there are such individuals about you, and like LaVey himself, that they are some of the most just and fascinating folks you'll have the pleasure of knowing.

Magus Peter H. Gilmore
High Priest, Church of Satan

PREFACE

This book was written because, with very few exceptions, every tract and paper, every "secret" grimoire, all the "great works" on the subject of magic, are nothing more than sanctimonious fraud—guilt-ridden ramblings and esoteric gibberish by chroniclers of magical lore unable or unwilling to present an objective view of the subject. Writer after writer, in efforts to state the principles of "white and black magic," has succeeded instead in clouding the entire issue so badly that the would-be student of sorcery winds up stupidly pushing a planchette over a Ouija board, standing inside a pentagram waiting for a demon to present itself, limply tossing I-Ching yarrow stalks like so many stale pretzels, shuffling pasteboards to foretell a future which has lost any meaning, attending seminars guaranteed to flatten his ego—while doing the same to his wallet—and in general making a blithering fool of himself in the eyes of those who *know!*

The true magus knows that occult bookshelves abound with the brittle relics of frightened minds and sterile bodies, metaphysical journals of self-deceit, and constipated rule-books of Eastern mysticism. Far too long has the subject of Satanic magic and philosophy been written down by wild-eyed journalists of the right-hand path.

The old literature is the by-product of brains festering with fear and defeat, written unknowingly for the assistance of those who really rule the earth, and who, from their Hellish thrones, laugh with noisome mirth.

The flames of Hell burn brighter for the kindling supplied by these volumes of hoary misinformation and false prophecy.

Herein you will find truth—and fantasy. Each is necessary for the other to exist; but each must be recognized for what it is. What you see may not always please you; but you *will see!*

Here is Satanic thought from a truly Satanic point of view.

The Church of Satan
San Francisco, Walpurgisnacht 1968

PROLOGUE

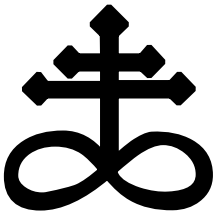
The gods of the right-hand path have bickered and quarreled for an entire age of earth. Each of these deities and their respective priests and ministers have attempted to find wisdom in their own lies. The ice age of religious thought can last but a limited time in this great scheme of human existence. The gods of wisdom-defiled have had their saga, and their millennium hath become as reality. Each, with his own "divine" path to paradise, hath accused the other of heresies and spiritual indiscretions. The Ring of the Nibelungen doth carry an everlasting curse, but only because those who seek it think in terms of "Good" and "Evil"—themselves being at all times "Good." The gods of the past have become as their own devils in order to live. Feebly, their ministers play the devil's game to fill their tabernacles and pay the mortgages on their temples. Alas, too long have they studied "righteousness," and poor and incompetent devils they make. So they all join hands in "brotherly" unity, and in their desperation go to Valhalla for their last great ecumenical council. "Draweth near in the gloom the twilight of the gods." The ravens of night have flown forth to summon Loki, who hath set Valhalla aflame with the searing trident of the Inferno. The twilight is done. A glow of new light is borne out of the night and Lucifer is risen, once more to proclaim: "This is the age of Satan! Satan Rules the Earth!" The gods of the unjust are dead. This is the morning of magic, and undefiled wisdom. The FLESH prevaileth and a great Church shall be builded, consecrated in its name. No longer shall man's salvation be dependent on his self-denial. And it will be known that the world of the flesh and the living shall be the greatest preparation for any and all eternal delights!

REGIE SATANAS!

AVE SATANAS!

HAIL SATAN!

THE NINE SATANIC STATEMENTS



1 Satan represents indulgence, instead of abstinence!

2 Satan represents vital existence, instead of spiritual pipe dreams!

3 Satan represents undefiled wisdom, instead of hypocritical self-deceit!

4 Satan represents kindness to those who deserve it, instead of love wasted on ingrates!

5 Satan represents vengeance, instead of turning the other cheek!

6 Satan represents responsibility to the responsible, instead of concern for psychic vampires!

7 Satan represents man as just another animal, sometimes better, more often worse than those that walk on all-fours, who, because of his "divine spiritual and intellectual development," has become the most vicious animal of all!

8 Satan represents all of the so-called sins, as they all lead to physical, mental, or emotional gratification!

9 Satan has been the best friend the church has ever had, as he has kept it in business all these years!

(FIRE)

THE BOOK OF SATAN

THE INFERNAL DIATRIBE

The first book of the Satanic Bible is not an attempt to blaspheme as much as it is a statement of what might be termed "diabolical indignation." The Devil has been attacked by the men of God relentlessly and without reservation. Never has there been an opportunity, short of fiction, for the Dark Prince to speak out in the same manner as the spokesmen of the Lord of the Righteous. The pulpit-pounders of the past have been free to define "good" and "evil" as they see fit, and have gladly smashed into oblivion any who disagree with their lies—both verbally and, at times, physically. Their talk of "charity," when applied to His Infernal Majesty, becomes an empty sham—and most unfairly, too, considering the obvious fact that without their Satanic foe their very religions would collapse. How sad, that the allegorical personage most responsible for the success of spiritual religions is shown the *least* amount of charity and the most consistent abuse—and by those who most unctuously preach the rules of fair play! For all the centuries of shouting-down the Devil has received, he has never shouted back at his detractors. He has remained the gentleman at all times, while those he supports rant and rave. He has shown himself to be a model of deportment, but now he feels it is time to shout back. He has decided it is finally time to receive his due. Now the ponderous rule-books of hypocrisy are no longer needed. In order to relearn the Law of the Jungle, a small, slim diatribe will do. Each verse is an inferno. Each word is a tongue of fire. The flames of Hell burn fierce . . . and purify! Read on and learn the Law.

THE BOOK OF SATAN

I

1 In this arid wilderness of steel and stone I raise up my voice that you may hear. To the East and to the West I beckon. To the North and to the South I show a sign proclaiming: Death to the weakling, wealth to the strong!

2 Open your eyes that you may see, Oh men of mildewed minds, and listen to me ye bewildered millions!

3 For I stand forth to challenge the wisdom of the world; to interrogate the "laws" of man and of "God"!

4 I request reason for your golden rule and ask the why and wherefore of your ten commandments.

5 Before none of your printed idols do I bend in acquiescence, and he who saith "thou shalt" to me is my mortal foe!

6 I dip my forefinger in the watery blood of your impotent mad redeemer, and write over his thorn-torn brow: The TRUE prince of evil—the king of slaves!

7 No hoary falsehood shall be a truth to me; no stifling dogma shall encramp my pen!

8 I break away from all conventions that do not lead to my earthly success and happiness.

9 I raise up in stern invasion the standard of the strong!

10 I gaze into the glassy eye of your fearsome Jehovah, and pluck him by the beard; I uplift a broad-axe, and split open his worm-eaten skull!

11 I blast out the ghastly contents of philosophically whited sepulchers and laugh with sardonic wrath!

II

1 Behold the crucifix; what does it symbolize? Pallid incompetence hanging on a tree.

2 I question all things. As I stand before the festering and varnished facades of your haughtiest moral dogmas, I write thereon in letters of blazing scorn: Lo and behold; all this is fraud!

3 Gather around me, Oh! ye death-defiant, and the earth itself shall be thine, to have and to hold!

4 Too long the dead hand has been permitted to sterilize living thought!

5 Too long right and wrong, good and evil have been inverted by false prophets!

6 No creed must be accepted upon authority of a "divine" nature. Religions must be put to the question. No moral dogma must be taken for granted—no standard of measurement deified. There is nothing inherently sacred about moral codes. Like the wooden idols of long ago, they are the work of human hands, and what man has made, man can destroy!

7 He that is slow to believe anything and everything is of great understanding, for belief in one false principle is the beginning of all unwisdom.

8 The chief duty of every new age is to upraise new men to determine its liberties, to lead it towards material success—to rend the rusty padlocks and chains of dead custom that always prevent healthy expansion. Theories and ideas that may have meant life and hope and freedom for our ancestors may now mean destruction, slavery, and dishonor to us!

9 As environments change, no human ideal standeth sure!

10 Whenever, therefore, a lie has built unto itself a throne, let it be assailed without pity and without regret, for under the domination of an inconvenient falsehood, no one can prosper.

11 Let established sophisms be dethroned, rooted out, burnt and destroyed, for they are a standing menace to all true nobility of thought and action!

12 Whatever alleged "truth" is proven by results to be but an empty fiction, let it be unceremoniously flung into the outer darkness, among the dead gods, dead empires, dead philosophies, and other useless lumber and wreckage!

13 The most dangerous of all enthroned lies is the holy, the sanctified, the privileged lie the lie everyone believes to be a model truth. It is the fruitful mother of all other popular errors and delusions. It is a hydra-headed tree of unreason with a thousand roots. It is a social cancer!

14 The lie that is known to be a lie is half eradicated, but the lie that even intelligent persons accept as fact—the lie that has been inculcated in a little child at its mother's knee—is more dangerous to contend against than a creeping pestilence!

15 Popular lies have ever been the most potent enemies of personal liberty. There is only one way to deal with them: Cut them out, to the very core, just as cancers. Exterminate them root and branch. Annihilate them, or they will us!

III

1 "Love one another" it has been said is the supreme law, but what power made it so? Upon what rational authority does the gospel of love rest? Why should I not hate mine enemies—if I "love" them does that not place me at their mercy?

2 Is it natural for enemies to do good unto each other—and WHAT IS GOOD?

3 Can the torn and bloody victim "love" the blood-splashed jaws that rend him limb from limb?

4 Are we not all predatory animals by instinct? If humans ceased wholly from preying upon each other, could they continue to exist?

5 Is not "lust and carnal desire" a more truthful term to describe "love" when applied to the continuance of the race? Is not the "love" of the fawning scriptures simply a euphemism for sexual activity, or was the "great teacher" a glorifier of eunuchs?

6 Love your enemies and do good to them that hate and use you—is this not the despicable philosophy of the spaniel that rolls upon its back when kicked?

7 Hate your enemies with a whole heart, and if a man smite you on one cheek, SMASH him on the other!; smite him hip and thigh, for self-preservation is the highest law!

8 He who turns the other cheek is a cowardly dog!

9 Give blow for blow, scorn for scorn, doom for doom—with compound interest liberally added thereunto! Eye for eye, tooth for tooth, aye four-fold, a hundred-fold! Make yourself a Terror to your adversary, and when he goeth his way, he will possess much additional wisdom to ruminate over. Thus shall you make yourself respected in all the walks of life, and your spirit—your *immortal* spirit—shall live, not in an intangible paradise, but in the brains and sinews of those whose respect you have gained.

IV

1 Life is the great indulgence—death, the great abstinence. Therefore, make the most of life—HERE AND NOW!

2 There is no heaven of glory bright, and no hell where sinners roast. Here and now is our day of torment! Here and now is our day of joy! Here and now is our opportunity! Choose ye this day, this hour, for no redeemer liveth!

3 Say unto thine own heart, "I am mine own redeemer."

4 Stop the way of them that would persecute you. Let those who devise thine undoing be hurled back to confusion and infamy. Let them be as chaff before the cyclone and after they have fallen rejoice in thine own salvation.

5 Then all thy bones shall say pridefully, "Who is like unto me? Have I not been too strong for mine adversaries? Have I not delivered MYSELF by mine own brain and body?"

V

1 Blessed are the strong, for they shall possess the earth—Cursed are the weak, for they shall inherit the yoke!

2 Blessed are the powerful, for they shall be reverenced among men—Cursed are the feeble, for they shall be blotted out!

3 Blessed are the bold, for they shall be masters of the world—Cursed are the righteously humble, for they shall be trodden under cloven hoofs!

4 Blessed are the victorious, for victory is the basis of right—Cursed are the

vanquished, for they shall be vassals forever!

5 Blessed are the iron-handed, for the unfit shall flee before them—Cursed are the poor in spirit, for they shall be spat upon!

6 Blessed are the death-defiant, for their days shall be long in the land—Cursed are the gazers toward a richer life beyond the grave, for they shall perish amidst plenty!

7 Blessed are the destroyers of false hope, for they are the true Messiahs—Cursed are the god-adorers, for they shall be shorn sheep!

8 Blessed are the valiant, for they shall obtain great treasure—Cursed are the believers in good and evil, for they are frightened by shadows!

9 Blessed are those that believe in what is best for them, for never shall their minds be terrorized—Cursed are the "lambs of God," for they shall be bled whiter than snow!

10 Blessed is the man who has a sprinkling of enemies, for they shall make him a hero Cursed is he who doeth good unto others who sneer upon him in return, for he shall be despised!

11 Blessed are the mighty-minded, for they shall ride the whirlwinds—Cursed are they who teach lies for truth and truth for lies, for they are an abomination!

12 Thrice cursed are the weak whose insecurity makes them vile, for they shall serve and suffer!

13 The angel of self-deceit is camped in the souls of the "righteous"—The eternal flame of power through joy dwelleth within the flesh of the Satanist!

(AIR)

THE BOOK OF LUCIFER

THE ENLIGHENMENT

The Roman god, Lucifer, was the bearer of light, the spirit of the air, the personification of enlightenment. In Christian mythology he became synonymous with evil, which was only to have been expected from a religion whose very existence is perpetuated by clouded definitions and bogus values! It is time to set the record straight. False moralisms and occult inaccuracies must be corrected. Entertaining as they might be, most stories and plays about Devil worship must be recognized as the obsolete absurdities they are. It has been said "the truth will make men free." The truth alone has never set anyone free. It is only DOUBT which will bring mental emancipation. Without the wonderful element of doubt, the doorway through which truth passes would be tightly shut, impervious to the most strenuous poundings of a thousand Lucifers. How understandable that Holy Scripture should refer to the Infernal monarch as the "father of lies"—a magnificent example of character inversion. If one is to believe this theological accusation that the Devil represents falsehood, then it surely must be concurred that it was HE, NOT GOD, THAT ESTABLISHED ALL SPIRITUAL RELIGIONS AND WHO WROTE ALL OF THE HOLY BIBLES! When one doubt is followed by another, the bubble, grown large from long accumulated fallacies, threatens to burst. For those who already doubt supposed truths, this book is revelation. Then Lucifer will have risen. Now is the time for doubt! The bubble of falsehood is bursting and its sound is the roar of the world!

— W A N T E D ! —
GOD
DEAD OR ALIVE

IT is a popular misconception that the Satanist does not believe in God. The concept of "God," as interpreted by man, has been so varied throughout the ages, that the Satanist simply accepts the definition which suits him best. Man has always created his gods, rather than his gods creating *him*. God is, to some, benign—to others, terrifying. To the Satanist "God"—by whatever name he is called, or by no name at all—is seen as the balancing factor in nature, and not as being concerned with suffering. This powerful force which permeates and balances the universe is far too impersonal to care about the happiness or misery of flesh-and-blood creatures on this ball of dirt upon which we live.

Anyone who thinks of *Satan* as evil should consider all the men, women, children, and animals who have died because it was "God's will." Certainly a person grieving the untimely loss of a loved one would much rather have their loved one with them than in God's hands! Instead, they are unctuously consoled by their clergyman who says, "It was God's will, my dear"; or "He is in God's hands now, my son." Such phrases have been a convenient way for religionists to condone or excuse the mercilessness of God. But if God is in complete control and as benign as he is supposed to be, why does He allow these things to happen? Too long have religionists been falling back on their bibles and rulebooks to prove or disprove, justify, condemn, or interpret.

The Satanist realizes that man, and the action and reaction of the universe, is responsible for everything, and doesn't mislead himself into thinking that someone cares. No longer will we sit back and accept "fate" without doing anything about it, just because it says so in Chapter such and such, Psalm so and so—and that's that! The Satanist knows that praying does absolutely no good—in fact, it actually lessens the chance of success, for the devoutly religious too often sit back complacently and pray for a situation which, if they were to do something about it on their own, could be accomplished much quicker!

The Satanist shuns terms such as "hope" and "prayer" as they are indicative of apprehension. If we hope and pray for something to come about, we will not act in a positive way which will *make* it happen. The Satanist, realizing that anything he gets is of his own doing, takes command of the situation instead of praying to God for it to happen. Positive thinking and positive *action* add up to results.

Just as the Satanist does not pray to God for assistance, he does not pray for forgiveness for his wrong doings. In other religions, when one commits a wrong he either prays to God for forgiveness, or confesses to an intermediary and asks *him* to pray to God for forgiveness for his sins. The Satanist knows that praying does no good, confessing to another human being, like himself, accomplishes even less—and is, furthermore, degrading.

When a Satanist commits a wrong, he realizes that it is natural to make a mistake—and if he is truly sorry about what he has done, he will learn from it and take care not to do the same thing again. If he is not honestly sorry about what he has done, and knows he will do

the same thing over and over, he has no business confessing and asking forgiveness in the first place. But this is exactly what happens. People confess their sins so that they can clear their consciences and be free to go out and sin again, usually the same sin.

and be free to go out and sin again, usually the same sin.

There are many different interpretations of God, in the usual sense of the word, as there are types of people. The images run from a belief in a god who is some vague sort of "universal cosmic mind" to an anthropomorphic deity with a long white beard and sandals who keeps track of every action of each individual.

Even within the confines of a given religion, the personal interpretations of God differ greatly. Some religions actually go so far as to label anyone who belongs to a religious sect other than their own a heretic, even though the overall doctrines and impressions of godliness are nearly the same. For example: The Catholics believe that the Protestants are doomed to Hell simply because they do not belong to the Catholic Church. In the same way, many splinter groups of the Christian faith, such as the evangelical or revivalist churches, believe that the Catholics are heathens who worship graven images. (Christ is depicted in the image that is most psychologically akin to the individual worshipping him, and yet the Christians criticize "heathens" for the worship of graven images.) And the Jews have always been given the Devil's name.

Even though the god in all of these religions is basically the same, each regards the way chosen by the others as reprehensible, and to top it all, religionists actually PRAY for one another! They have scorn for the brothers of the right-hand path because their religions carry different labels, and somehow this animosity must be released. What better way than through "prayer"! What a simperingly polite way of saying: "I hate your guts," is the thinly disguised device known as praying for your enemy! Praying for one's own enemy is nothing more than bargain-basement anger, and of a decidedly shoddy and inferior quality!

If there has been so much violent discrepancy as to the proper way in which to worship God, how many different interpretations of God can there be—and *who* is right?

All devout "white-lighters" are concerned with pleasing God so that they might have the "Pearly Gates" opened for them when they die. Nevertheless, if a man has *not* lived his life in accordance with the regulations of his faith, he *can* at the last minute call a clergyman to his deathbed for a final absolution. The priest or minister will then come running on the double, to "make everything right" with God and see to it that his passport to the Heavenly Realm is in order. (The Yezidis, a sect of Devil worshippers, take a different viewpoint. They believe that God is all-powerful, but also all-forgiving, and so accordingly feel that it is the *Devil* whom they must please, as he is the one who rules their lives while here on earth. They believe so strongly that God will forgive all of their sins once they have been given the last rites, that they feel no need to concern themselves with the opinion God may hold of them while they live.)

With all of the contradictions in the Christian scriptures, many people currently cannot rationally accept Christianity the way it has been practiced in the past. Great numbers of people are beginning to doubt the existence of God, in the established Christian sense of the word. So, they have taken to calling themselves "Christian Atheists." True, the Christian Bible is a mass of contradictions; but what could be more contradictory than the term "Christian Atheist?"

If prominent *leaders* of the Christian faith are rejecting the past interpretations of God, how then can their *followers* be expected to adhere to previous religious tradition?

With all the debates about whether or not God is dead, if he isn't he had better have MEDICARE!

THE GOD YOU SAVE MAY BE YOURSELF

All religions of a spiritual nature are inventions of man. He has created an entire system of gods with nothing more than his carnal brain. Just because he has an ego, and cannot accept it, he has to externalize it into some great spiritual device which he calls "God."

God can do all the things man is forbidden to do—such as kill people, perform miracles to gratify his will, control without any apparent responsibility, etc. If man needs such a god and recognizes that god, then he is worshipping an entity that a human being invented. Therefore, HE IS WORSHIPPING BY PROXY THE MAN THAT INVENTED GOD. Is it not more sensible to worship a god that he, himself, has created, in accordance with his own emotional needs—one that best represents the very carnal and physical being that has the idea-power to invent a god *in the first place?*

If man insists on externalizing his true self in the form of "God," then why fear his true self, in fearing "God,"—why praise his true self in praising "God,"—why remain externalized from "God" IN ORDER TO ENGAGE IN RITUAL AND RELIGIOUS CEREMONY IN HIS NAME?

Man needs ritual and dogma, but no law states that an *externalized* god is necessary in order to engage in ritual and ceremony performed in a god's name! Could it be that when he closes the gap between himself and his "God" he sees the demon of pride creeping forth—that very embodiment of Lucifer appearing in his midst? He no longer can view himself in two parts, the carnal and the spiritual, but sees them merge as one, and then to his abysmal horror, discovers that they are only the carnal—AND ALWAYS WERE! Then he either hates himself to death, day by day—or rejoices that he is what he is!

If he hates himself, he searches out new and more complex spiritual paths of "enlightenment" in hopes that he may split himself up again in his quest for stronger and more externalized "gods" to scourge his poor miserable shell. If he accepts himself, but recognizes that ritual and ceremony are the important devices that his invented religions have utilized to sustain his faith *in a lie,* then it is the SAME FORM OF RITUAL that will sustain his faith *in the truth*—the primitive pageantry that will give his awareness of his own majestic being added substance.

When all religious faith in lies has waned, it is because man has become closer to himself and farther from "God"; closer to the "Devil." If this is what the devil represents, and a man lives his life in the devil's fane, with the sinews of Satan moving in his flesh, then he either escapes from the cacklings and carpings of the righteous, or stands proudly in his secret places of the earth and manipulates the folly-ridden masses through his own Satanic might, until that day when he may come forth in splendor proclaiming "I AM A SATANIST! BOW DOWN, FOR I AM THE HIGHEST EMBODIMENT OF HUMAN LIFE!"

SOME EVIDENCE OF A NEW SATANIC AGE

THE seven deadly sins of the Christian Church are: greed, pride, envy, anger, gluttony, lust, and sloth. Satanism advocates indulging in each of these "sins" as they all lead to physical, mental, or emotional gratification.

A Satanist knows there is nothing wrong with being greedy, as it only means that he wants more than he already has. Envy means to look with favor upon the possessions of others, and to be desirous of obtaining similar things for oneself. Envy and greed are the motivating forces of ambition—and without ambition, very little of any importance would be accomplished.

Gluttony is simply eating more than you need to keep yourself alive. When you have overeaten to the point of obesity, another sin—pride—will motivate you to regain an appearance that will renew your self-respect.

Anyone who buys an article of clothing for a purpose other than covering his body and protecting it from the elements is guilty of pride. Satanists often encounter scoffers who maintain that labels are not necessary. It must be pointed out to these destroyers of labels that one or many articles they themselves are wearing are not wearing are not necessary to keep them warm. There is not a person on this earth who is completely devoid of ornamentation. The Satanist points out that any ornamentation of the scoffer's body shows that he, too, is guilty of pride. Regardless of how verbose the cynic may be in his intellectual description of how free he is, he is still wearing the elements of pride.

Being reluctant to get up in the morning is to be guilty of sloth, and if you lie in bed long enough you may find yourself committing yet another sin—lust. To have the faintest stirring of sexual desire is to be guilty of lust. In order to insure the propagation of humanity, nature made lust the second most powerful instinct, the first being self-preservation. Realizing this, the Christian Church made fornication the "Original Sin." In this way they made sure no one would escape sin. Your very state of being is as a result of sin—the *Original* sin!

The strongest instinct in every living thing is self-preservation, which brings us to the last of the seven deadly sins—anger. Is it not our instinct for self-preservation that is aroused when someone harms us, when we become angry enough to protect ourselves from further attack? A Satanist practices the motto, "If a man smite thee on one cheek, *smash* him on the other!" Let no wrong go unredressed. Be as a lion in the path—be dangerous even in defeat!

Since man's natural instincts lead him to sin, all men are sinners; and all sinners go to hell. If everyone goes to hell, then you will meet all your friends there. Heaven must be populated with some rather strange creatures if they all lived for was to go to a place where they can strum harps for eternity.

"Times have changed. Religious leaders no longer preach that all our natural actions are sinful. We no longer think sex is dirty—or that taking pride in ourselves is shameful—or

that wanting something someone else has is vicious." Of course not, times have changed! "If you want proof of this, just look at how liberal churches have become. Why, they're practicing all the things that you preach."

Satanists hear these, and similar statements, all the time; and they agree wholeheartedly. BUT, if the world has changed so much, why continue to grasp at the threads of a dying faith? If many religions are denying their own scriptures because they are out of date, and are preaching the philosophies of Satanism, why not call it by its rightful name—Satanism? Certainly it would be far less hypocritical.

In recent years there has been an attempt to humanize the spiritual concept of Christianity. This has manifested itself in the most obvious non-spiritual means. Masses which had been said in Latin are now said in native languages—which only succeeds in making the nonsense easier to understand, and at the same time robs the ceremony of the esoteric nature which is consistent with the tenets of the dogma. It is much simpler to obtain an emotional reaction using words and phrases that cannot be understood than it is with statements which even the simplest mind will question when hearing them in an understandable language.

If priests and ministers were to have used the devices to fill their churches one hundred years ago that they use today, they would have been charged with heresy, called devils, oft-times persecuted, but certainly excommunicated without hesitation.

The religionists wail, "We must keep up with the times," forgetting that, due to limiting factors and deeply engrained laws of white light religions, there can *never* be sufficient change to meet the needs of man.

Past religions have always represented the spiritual nature of man, with little or no concern for his carnal or mundane needs. They have considered this life but transitory, and the flesh merely a shell; physical pleasure trivial, and pain a worthwhile preparation for the "Kingdom of God." How well the utter hypocrisy comes forth when the "righteous" make a change in their religion to keep up with man's natural change! The only way that Christianity can ever completely serve the needs of man is to become as Satanism is NOW.

It has become necessary for a NEW religion, based on man's natural instincts, to come forth. THEY have named it. It is called Satanism. It is that power condemned that has caused the religious controversy over birth-control measures—a disgruntled admission that sexual activity, for fun, is here to stay.

It is the "Devil" who caused women to show their legs, to titillate men—the same kind of legs, now socially acceptable to gaze upon, which are revealed by young nuns as they walk about in their shortened habits. What a delightful step in the right (or left) direction! Is it possible we will soon see "topless" nuns sensually throwing their bodies about to the "Missa Solemnis Rock"? Satan smiles and says he would like that fine—many nuns are very pretty girls with nice legs.

Many churches with some of the largest congregations have the most hand-clapping, sensual music—also Satanically inspired. After all, the Devil has always had the best tunes.

Church picnics, despite all of Aunt Martha's talk about the Lord's Bountiful Harvest, are nothing more than a good excuse for Sunday gluttony; and everyone knows that lots more than Bible reading goes on in the bushes.

The fund-raising adjunct to many church bazaars is commonly known as a carnival,

which used to mean the celebration of the flesh; now a carnival is okay because the money goes to the church so that it can preach against the temptations of the Devil! It will be said that these things are only pagan devices and ceremonies—that the Christians borrowed them. True, but the Pagans reveled in the delights of the flesh, and were condemned by the very same people who celebrate their rituals, but call them by different names.

Priests and ministers are in the front lines of peace demonstrations, and lying on railroad tracks in front of trains carrying war materials, with as much dedication as their brothers of the cloth, from the same seminaries, who are blessing the bullets and bombs and fighting men as chaplains in the armed forces. Someone must be wrong, someplace. Could it be that Satan is the one qualified to act as accuser? Certainly they named him that!

When a puppy reaches maturity it becomes a dog; when ice melts it is called water; when twelve months have been used up, we get a new calendar with the proper chronological name; when "magic" becomes scientific fact we refer to it as medicine, astronomy, etc. When one name is no longer appropriate for a given thing it is only logical to change it to a new one which better fits the subject. Why, then, do we not follow suit in the area of religion? Why continue to call a religion the same name when the tenets of that religion no longer fit the original one? Or, if religion *does* preach the same things that it always has, but its followers practice nearly none of its teachings, why do they continue to call themselves by the name given to followers of that religion?

If you do not believe in what your religion teaches, why continue to support a belief which is contradictory with your feelings. You would never vote for a person or issue you did not believe in, so why cast your ecclesiastical vote for a religion which is not consistent with your convictions? You have no right to complain about a political situation you have voted for or supported in any way—which includes sitting back and complacently agreeing with neighbors who approve the situation, just because you are too lazy or cowardly to speak your mind. So it is with religious balloting. Even if you cannot be aggressively honest about your opinions because of unfavorable consequences from employers, community leaders, etc., you can, at least, be honest with yourself. In the privacy of your own home and with close friends you *must* support religion which has YOUR best interests at heart.

"Satanism is based on a very sound philosophy," say the emancipated. "But why call it Satanism? Why not call it something like 'Humanism' or a name that would have the connotation of a witchcraft group, something a little more esoteric—something less blatant." There is more than one reason for this. Humanism is not a religion. It is simply a way of life with no ceremony or dogma. Satanism has both ceremony and dogma. Dogma, as will be explained, is necessary.

Satanism differs greatly from all other so-called white-light, "white" witchcraft or magical groups in the world today. These self-righteous and supercilious religions protest that *their* members use the powers of magic only for altruistic purposes. Satanists look with disdain upon "white" witchcraft groups because they feel that altruism is sinning on the lay-away plan. It is unnatural not to have desire to gain things for yourself. Satanism represents a form of controlled selfishness. This does not mean that you never do anything for anyone else. If you do something to make someone for whom you care happy, his happiness will give you a sense of gratification.

Satanism advocates practicing a modified form of the Golden Rule. Our interpretation of

this rule is: "Do unto others as they do unto you"; because if you "Do unto others as you would have them do unto you," and they, in turn, treat you badly, it goes against human nature to continue to treat them with consideration. You should do unto others as you would have them do unto you, but if your courtesy is not returned, they should be treated with the wrath they deserve.

White witchcraft groups say that if you curse a person, it will return to you three-fold, come home to roost, or in some way boomerang back to the sender. This is yet another indication of the guilt-ridden philosophy which is held by these neo-Pagan, pseudo-Christian groups. White witches want to delve into witchcraft, but cannot divorce themselves from the stigma attached to it. Therefore, they call themselves white magicians, and base seventy-five per cent of their philosophy on the trite and hackneyed tenets of Christianity. Anyone who pretends to be interested in magic or the occult for reasons other that gaining personal power is the worst kind of hypocrite. The Satanist respects Christianity for, at least, being consistent in its guilt-ridden philosophy, but can only feel contempt for the people who attempt to appear emancipated from guilt by joining a witchcraft group, and then practice the same basic philosophy as Christianity.

White magic is supposedly utilized only for good or unselfish purposes, and black magic, we are told, is used only for selfish or "evil" reasons. Satanism draws no such dividing line. Magic is magic, be it used to help or hinder. The Satanist, being the magician, should have the ability to decide what is just, and then apply the powers of magic to attain his goals.

During white magical ceremonies, the practitioners stand within a pentagram to protect themselves from the "evil" forces which they call upon for help. To the Satanist, it seems a bit two-faced to call on these forces for help, while at the same time protecting yourself from the very powers you have asked for assistance. The Satanist realizes that only by putting himself in league with these forces can be fully and unhypocritically utilize the Powers of Darkness to his best advantage.

In a Satanic magical ceremony, the participants do NOT: join hands and dance "ring around the rosy" in a circle; burn candles of various colors for various wishes; call out the names of "Father, Son and Holy Ghost" while supposedly practicing Black Arts; pick a "Saint" for their personal guide in obtaining help for their problems; dunk themselves in smelly oils and hope the money comes in; meditate so they can arrive at a "great spiritual awakening"; recite long incantations with the name of Jesus thrown in for good measure, between every few words, etc., etc., etc., *ad nauseam!*

BECAUSE—This is NOT the way to practice Satanic magic. If you cannot divorce yourself from hypocritical self-deceit, you will never be successful as a magician, much less a Satanist.

The Satanic religion has not merely lifted the coin—it has flipped it completely over. Therefore, why should it support the very principles to which it is completely opposed by calling itself anything other than a name which is totally in keeping with the *reversed* doctrines which make up the Satanic philosophy? Satanism is not a white light religion; it is a religion of the flesh, the mundane, the carnal—all of which are ruled by Satan, the personification of the Left Hand Path.

Inevitably, the next question asked is: "Granted, you can't call it humanism because

humanism is not a religion; but why even have a religion in the first place if all you do is what comes naturally, anyway? Why not just do it?"

Modern man has come a long way; he has become disenchanted with the nonsensical dogmas of past religions. We are living in an enlightened age. Psychiatry has made great strides in enlightening man about his true personality. We are living in an era of intellectual awareness unlike any the world has ever seen.

This is all very well and good, BUT—there is one flaw in this new state of awareness. It is one thing to accept something intellectually, but to accept the same thing emotionally is an entirely different matter. The one need that psychiatry cannot fill is man's inherent need for emotionalizing through dogma. Man needs ceremony and ritual, fantasy and enchantment. Psychiatry, despite all the good it has done, has robbed man of wonder and fantasy which religion, in the past, has provided.

Satanism, realizing the current needs of man, fills the large grey void between religion and psychiatry. The Satanic philosophy *combines* the fundamentals of psychology *and* good, honest emotionalizing, or dogma. It provides man with his much needed fantasy. There is nothing wrong with dogma, providing it is not based on ideas and actions which go completely against human nature.

The quickest way of traveling between two points is in a straight line. If all the guilts that have been built up can be turned into advantages, it eliminates the need for intellectual purging of the psyche in an attempt to cleanse it from these repressions. Satanism is the only religion known to man that accepts man as he is, and promotes the rationale of turning a bad thing into a good thing rather than bending over backwards to eliminate the bad thing.

Therefore, after intellectually evaluating your problems through common sense and drawing on what psychiatry has taught us, if you *still* cannot emotionally release yourself from unwarranted guilt, and put your theories into action, then you should learn to make your guilt work *for* you. You should act upon your natural instincts, and then, if you cannot perform without feeling guilty, revel in your guilt. This may sound like a contradiction in terms, but if you will think about it, guilt can often add a fillip to the senses. Adults would do well to take a lesson from children. Children often take great delight in doing something they know they are not supposed to.

Yes, times have changed, but man hasn't. The basics of Satanism have always existed. The only thing that *is* new is the formal organization of a religion based on the universal traits of man. For centuries, magnificent structures of stone, concrete, mortar, and steel have been devoted to man's abstinence. It is high time that human beings stopped fighting themselves, and devoted their time to building temples designed for man's indulgences.

Even though times have changed, and always will, man remains basically the same. For two thousand years man has done penance for something he never should have had to feel guilty about in the first place. We are tired of denying ourselves the pleasures of life which we deserve. Today, as always, man needs to enjoy himself here and now, instead of waiting for his rewards in heaven. So, why not have a religion based on indulgence? Certainly, it is consistent with the nature of the beast. We are no longer supplicating weaklings trembling before an unmerciful "God" who cares not whether we live or die. We are self-respecting, prideful people—we are Satanists!

HELL, THE DEVIL, AND HOW TO SELL YOUR SOUL

SATAN has certainly been the best friend the church has ever had, as he has kept it in business all these years. The false doctrine of Hell and the Devil has allowed the Protestant and Catholic Churches to flourish far too long. Without a devil to point their fingers at, religionists of the right hand path would have nothing with which to threaten their followers. "Satan leads you to temptation"; "Satan is the prince of evil"; "Satan is vicious, cruel, brutal," they warn. "If you give in to the temptations of the devil, you will surely suffer eternal damnation and roast in Hell."

The semantic meaning of Satan is the "adversary" or "opposition" or the "accuser." The very word "devil" comes from the Indian *devi* which means "god." Satan represents opposition to all religions which serve to frustrate and condemn man for his natural instincts. He has been given an evil role simply because he represents the carnal, earthly, and mundane aspects of life.

Satan, the chief devil of the Western World, was originally an angel whose duty was to report human delinquencies to God. It was not until the Fourteenth Century that he began to be depicted as an evil deity who was part man and part animal, with goat-like horns and hooves. Before Christianity gave him the names of Satan, Lucifer, etc., the carnal side of man's nature was governed by the god which was then called Dionysus, or Pan, depicted as a satyr or faun, by the Greeks. Pan was originally the "good guy," and symbolized fertility and fecundity.

Whenever a nation comes under a new form of government, the heroes of the past become villains of the present. So it is with religion. The earliest Christians believed that the Pagan deities were devils, and to employ them was to use "black magic." Miraculous heavenly events they termed "white magic"; this was the sole distinction between the two. The old gods did not die, they fell into Hell and became devils. The bogey, goblin, or bugaboo used to frighten children is derived from the Slavonic "Bog" which means "god," as does Bhaga in Hindu.

Many pleasures revered before the advent of Christianity were condemned by the new religion. It required little changeover to transform the horns and cloven hooves of Pan into a most convincing devil! Pan's attributes could be neatly changed into charged-with-punishment sins, and so the metamorphosis was complete.

The association of the goat with the Devil is found in the Christian Bible, where the holiest day of the year, the Day of Atonement, was celebrated by casting lots for two goats "without blemish," one to be offered to the Lord, and one to Azazel. The goat carrying the sins of the people was driven into the desert and became a "scapegoat." This is the origin of the goat which is still used in lodge ceremonies today as it was also used in Egypt, where once a year it was sacrificed to a God.

The devils of mankind are many, and their origins diversified. The performance of Satanic ritual does *not* embrace the calling forth of demons; this practice is followed only by those who are in fear of the very forces they conjure.

Supposedly, demons are malevolent spirits with attributes conductive to the deterioration of the people or events that they touch upon. The Greek word *demon* meant a guardian spirit or source of inspiration, and to be sure, later theologians invented legion upon legion of these harbingers of inspiration—all wicked.

An indication of the cowardice of "magicians" of the right-hand path is the practice of calling upon a particular demon (who would supposedly be a minion of the devil) to do his bidding. The assumption is that the demon, being only a flunky of the devil, is easier to control. Occult lore states that only the most formidably "protected" or insanely foolhardy sorcerer would try to call forth the Devil himself.

The Satanist does not furtively call upon these "lesser" devils, but brazenly invokes those who people that infernal army of long-standing outrage—*the Devils themselves!*

Theologians have catalogued some of the names of devils in their lists of demons, as might be expected, but the roster which follows contains the names and origins of the Gods and Goddesses called upon, which make up a large part of the occupancy of the Royal Palace of Hell:

THE FOUR CROWN PRINCES OF HELL

SATAN—*(Hebrew)* adversary, opposite, accuser, Lord of fire, the inferno, the south

LUCIFER—*(Roman)* bringer of light, enlightenment, the air, the morning star, the east

BELIAL—*(Hebrew)* without a master, baseness of the earth, independence, the north

LEVIATHAN—*(Hebrew)* the serpent out of the deeps, the sea, the west

THE INFERNAL NAMES

Abaddon—*(Hebrew)* the destroyer
Adramelech—Samarian devil
Ahpuch—Mayan devil
Ahriman—Mazdean devil
Amon—Egyptian ram-headed god of life and reproduction
Apollyon—Greek synonym for Satan, the arch fiend
Asmodeus—Hebrew devil of sensuality and luxury, originally "creature of judgement"
Astaroth—Phoenician goddess of lasciviousness, equivalent of Babylonian Ishtar
Azazel—*(Hebrew)* taught man to make weapons of war, introduced cosmetics
Baalberith—Canaanite Lord of the covenant who was later made a devil
Balaam—Hebrew Devil of avarice and greed
Baphomet—worshipped by the Templars as symbolic of Satan
Bast—Egyptian goddess of pleasure represented by the cat
Beelzebub—*(Hebrew)* Lord of the Flies, taken from symbolism of the scarab
Behemoth—Hebrew personification of Satan in the form of an elephant **Beherit**—Syriac name for Satan
Bilé—Celtic god of Hell
Chemosh—national god of Moabites, later a devil
Cimeries—rides a black horse and rules Africa
Coyote—American Indian devil
Dagon—Philistine avenging devil of the sea
Damballa—Voodoo serpent god
Demogorgon—Greek name of the devil, it is said should not be known to mortals
Diabolus—*(Greek)* "flowing downwards" **Dracula**—Romanian name for devil
Emma-O—Japanese ruler of Hell
Euronymous—Greek prince of death
Fenriz—son of Loki, depicted as a wolf
Gorgo—dim. of Demogorgon, Greek name of the devil
Haborym—Hebrew synonym for Satan
Hecate—Greek goddess of the underworld and witchcraft
Ishtar—Babylonian goddess of fertility
Kali—*(Hindu)* daughter of Shiva, high priestess of the Thuggees
Lilith—Hebrew female devil, Adam's first wife who taught him the ropes
Loki—Teutonic devil
Mammon—Aramaic god of wealth and profit
Mania—Etruscan goddess of Hell
Mantus—Etruscan god of Hell
Marduk—god of the city of Babylon

Mastema—Hebrew synonym for Satan
Melek Taus—Yezidi devil
Mephistopheles—*(Greek)* he who shuns the light, q. v. Faust
Metztli—Aztec goddess of the night
Mictian—Aztec god of death
Midgard—son of Loki, depicted as a serpent
Milcom—Ammonite devil
Moloch—Phoenician and Canaanite devil
Mormo—*(Greek)* King of the Ghouls, consort of Hecate
Naamah—Hebrew female devil of seduction
Nergal—Babylonian god of Hades
Nihasa—American Indian devil
Nija—Polish god of the underworld
O-Yama—Japanese name for Satan
Pan—Greek god of lust, later relegated to devildom
Pluto—Greek god of the underworld
Proserpine—Greek queen of the underworld
Pwcca—Welsh name for Satan
Rimmon—Syrian devil worshipped at Damascus
Sabazios—Phrygian origin, identified with Dionysos, snake worship
Saitan—Enochian equivalent of Satan
Sammael—*(Hebrew)* "venom of God"
Samnu—Central Asian devil
Sedit—American Indian devil
Sekhmet—Egyptian goddess of vengeance
Set—Egyptian devil
Shaitan—Arabic name for Satan
Shiva—*(Hindu)* the destroyer
Supay—Inca god of the underworld
T'an-mo—Chinese counterpart to the devil, covetousness, desire
Tchort—Russian name for Satan, "black god"
Tezcatlipoca—Aztec god of Hell
Thamuz—Sumerian god who later was relegated to devildom
Thoth—Egyptian god of magic
Tunrida—Scandinavian female devil
Typhon—Greek personification of Satan
Yaotzin—Aztec god of Hell
Yen-lo-Wang—Chinese ruler of Hell

The devils of past religions have always, at least in part, had animal characteristics, evidence of man's constant need to deny that he too is an animal, for to do so would serve a mighty blow to his impoverished ego.

The pig was despised by the Jews and the Egyptians. It symbolized the gods Frey, Osiris, Adonis, Persephone, Attis, and Demeter, and was sacrificed to Osiris and the Moon. But, in

time, it became degraded into a devil. The Phoenicians worshipped a fly god, Baal, from which comes the devil, Beelzebub. Both Baal and Beelzebub are identical to the dung beetle or scarabaeus of the Egyptians which appeared to resurrect itself, much as the mythical bird, the phoenix, rose from its own ashes. The ancient Jews believed, through their contact with the Persians, that the two great forces in the world were Ahura-Mazda, the god of fire, light, life, and goodness; and Ahriman, the serpent, the god of darkness, destruction, death, and evil. These, and countless other examples, not only depict man's devils as animals, but also show his need to sacrifice the original animal gods and demote them to his devils.

At the time of the Reformation, in the Sixteenth Century, the alchemist, Dr. Johann Faustus, discovered a method of summoning a demon—Mephistopheles—from Hell and making a pact with him. He signed a contract in blood to turn his soul over to Mephistopheles in return for the feeling of youth, and at once became young. When the time came for Faustus to die, he retired to his room and was blown to bits as though his laboratory had exploded. This story is a protest of the times (the Sixteenth Century) against science, chemistry, and magic.

To the Satanist, it is unnecessary to sell your soul to the Devil or make a pact with Satan. This threat was devised by Christianity to terrorize people so they would not stray from the fold. With scolding fingers and trembling voices, they taught their followers that if they gave in to the temptations of Satan, and lived their lives according to their natural predilections, they would have to pay for their sinful pleasures by giving their souls to Satan and suffering in Hell for all eternity. People were led to believe that a pure soul was a passport to everlasting life.

Pious prophets have taught man to fear Satan. But what of terms like "God fearing"? If God is so merciful, why do people have to fear him? Are we to believe there is nowhere we can turn to escape fear? If you have to fear God, why not be "Satan fearing" and at least have the fun that being God fearing denies you? Without such a wholesale fear religionists would have had nothing with which to wield power over their followers.

The Teutonic Goddess of the Dead and daughter of Loki was named *Hel*, a Pagan god of torture and punishment. Another "L" was added when the books of the Old Testament were formulated. The prophets who wrote the Bible did not know the word "Hell"; they used the Hebrew *Sheol* and the Greek *Hades*, which meant the grave; also the Greek *Tartaros*, which was the abode of fallen angels, the underworld (inside the earth), and *Gehenna*, which was a valley near Jerusalem where Moloch reigned and garbage was dumped and burned. It is from this that the Christian Church has evolved the idea of "fire and brimstone" in Hell.

The Protestant Hell and the Catholic Hell are places of eternal punishment; however, the Catholics also believe there is a "Purgatory" where all souls go for a time, and a "Limbo" where unbaptized souls go. The Buddhist Hell is divided into eight sections, the first seven of which can be expiated. The ecclesiastical description of Hell is that of a horrible place of fire and torment; in Dante's *Inferno*, and in northern climes, it was thought to be an icy cold region, a giant refrigerator.

(Even with all their threats of eternal damnation and soul roasting, Christian missionaries have run across some who were not so quick to swallow their drivel. Pleasure and pain, like beauty, are in the eye of the beholder. So, when missionaries ventured into Alaska and warned the Eskimos of the horrors of Hell and the blazing lake of fire awaiting

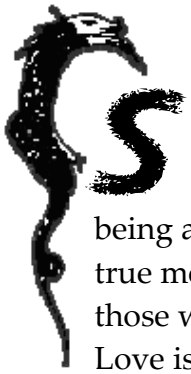
transgressors, they eagerly asked: "How do we get there?"!)

Most Satanists do not accept Satan as an anthropomorphic being with cloven hooves, a barbed tail, and horns. He merely represents a force in nature—the powers of darkness which have been named just that because no religion has taken these forces *out* of the darkness. Nor has science been able to apply technical terminology to this force. It is an untapped reservoir that few can make use of because they lack the ability use a tool without having to first break down and label all the parts which make it run. It is this incessant need to analyze which prohibits most people from taking advantage of this many faceted key to the unknown—which the Satanist chooses to call "Satan."

Satan, as a god, demi-god, personal saviour, or whatever you wish to call him, was invented by the formulators of every religion on the face of the earth for only one purpose—to preside over man's so-called wicked activities and situations here on earth. Consequently, anything resulting in physical or mental gratification was defined as "evil"—thus assuring a lifetime of unwarranted guilt for everyone!

So, if "evil" they have named us, evil we are—and so what! The Satanic Age is upon us! Why not take advantage of it and LIVE!

LOVE AND HATE



SATANISM represents kindness to those who deserve it instead of love wasted on ingrates! You cannot love everyone; it is ridiculous to think you can. If you love everyone and everything you lose your natural powers of selection and wind up being a pretty poor judge of character and quality. If anything is used too freely it loses its true meaning. Therefore, the Satanist believes you should love strongly and completely those who deserve your love, but never turn the other cheek to your enemy!

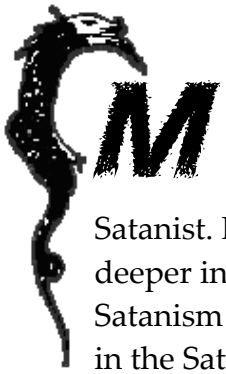
Love is one of the most intense emotions felt by man; another is hate. Forcing yourself to feel indiscriminate love is very unnatural. If you try to love everyone you only lessen your feelings for those who deserve your love. Repressed hatred can lead to many physical and emotional ailments. By learning to release your hatred towards those who deserve it, you cleanse yourself of these malignant emotions and need not take your pent-up hatred out on your loved ones.

There has never been a great "love" movement in the history of the world that hasn't wound up killing countless numbers of people, we must assume, to prove how much they loved them! Every hypocrite who ever walked the earth has had pockets bulging with love!

Every pharisaical religionist claims to love his enemies, even though when wronged he consoles himself by thinking "God will punish them." Instead of admitting to themselves that they are capable of hating their foes and treating them in the manner they deserve, they say: "There, but for the grace of God, go I," and "pray" for them. Why should we humiliate and lower ourselves by drawing such inaccurate comparisons?

Satanism has been thought of as being synonymous with cruelty and brutality. This is so only because people are afraid to face the truth—and the truth is that human beings are not all benign or all loving. Just because the Satanist admits he is capable of both love *and* hate, he is considered hateful. On the contrary, because he is able to give vent to his hatred through ritualized expression, he is far *more* capable of love—the deepest kind of love. By honestly recognizing and admitting to both the hate and the love he feels, there is no confusing one emotion with the other. Without being able to experience one of these emotions, you cannot *fully* experience the other.

SATANIC SEX



MUCH controversy has arisen over the Satanic views on "free love." It is often assumed that sexual activity is the most important factor of the Satanic religion, and that willingness to participate in sex-orgies is a prerequisite for becoming a Satanist. Nothing could be farther from the truth! In fact, opportunists who have no deeper interest in Satanism than merely the sexual aspects are emphatically discouraged. Satanism *does* advocate sexual freedom, but only in the true sense of the word. Free love, in the Satanic concept, means *exactly* that—freedom to either be faithful to one person or to indulge your sexual desires with as many others as you feel is necessary to satisfy your particular needs.

Satanism does *not* encourage orgiastic activity or extramarital affairs for those to whom they do not come naturally. For many, it would be very unnatural and detrimental to be unfaithful to their chosen mates. To others, it would be frustrating to be bound sexually to just one person. Each person must decide for himself what form of sexual activity best suits his individual needs. Self-deceitfully forcing yourself to be adulterous or to have sex partners when not married just for the sake of proving others (or worse yet, to yourself) that you are emancipated from sexual guilt is just as wrong, by Satanic standards, as leaving any sexual need unfulfilled because of ingrained feelings of guilt.

Many of those who are constantly preoccupied with demonstrating their emancipation from sexual guilt are, in reality, held in *even greater* sexual bondage than those who simply accept sexual activity as a natural part of life and don't make a big to-do over their sexual freedom. For example, it is an established fact that the nymphomaniac (every man's dream girl and heroine of all lurid novels) is not sexually free, but is actually frigid and roves from man to man because she is too inhibited to *ever* find complete sexual release.

Another misconception is the idea that ability to engage in group sexual activity is the indicative of sexual freedom. All contemporary free-sex groups have one thing in common discouragement of fetishistic or deviant activity.

Actually, the most forced examples of non-fetishistic sexual activity thinly disguised as "freedom" have a common format. Each of the participants in an orgy removes all clothing, following the example set forth by one, and mechanically fornicate—also following the leader's example. None of the performers consider that their "emancipated" form of sex might be regarded as regimented and infantile by non-members who fail to equate uniformity with freedom.

The Satanist realizes that if he is to be a sexual connoisseur (and truly free from all sexual guilt) he cannot be stifled by the so-called sexual revolutionists any more than he can by the prudery of his guilt-ridden society. These free-sex clubs miss the whole point of sexual freedom. Unless sexual activity can be expressed on an individual basis (which includes personal fetishes), there is absolutely no purpose in belonging to a sexual freedom organization.

Satanism condones any type of sexual activity which properly satisfies your individual

desires—be it heterosexual, homosexual, bisexual, or even asexual, if you choose. Satanism also sanctions any fetish or deviation which will enhance your sex-life, so long as it involves no one who does not wish to be involved.

The prevalence of deviant and/or fetishistic behavior in our society would stagger the imagination of the sexually naïve. There are more sexual variants than the unenlightened individual can perceive: transvestism, sadism, masochism, urolagnia, exhibitionism—to name only a few of the more predominant. Everyone has some form of fetish, but because they are unaware of the preponderance of fetishistic activity in our society, they feel they are depraved if they submit to their "unnatural" yearnings.

Even the asexual has a deviation—his *asexuality*. It is far more abnormal to have a lack of sexual desire (unless illness or old-age, or another *valid* reason has caused the wane) than it is to be sexually promiscuous. However, if a Satanist chooses sexual sublimination above overt sexual expression, that is entirely his own affair. In many cases of sexual sublimination (or asexuality), any attempt to emancipate himself sexually would prove devastating to the asexual.

Asexuals are invariably sexually sublimated by their jobs or hobbies. All the energy and driving interest which would normally be devoted to sexual activity is channeled into other pastimes or into their chosen occupations. If a person favors other interests over sexual activity, it is his right, and no one is justified in condemning him for it. However, the person should at least recognize the fact that this *is* a sexual sublimation.

Because of lack of opportunity for expression, many secret sexual desires never progress beyond the fantasy stage. Lack of release often leads to compulsion and, therefore, a great number of people devise undetectable methods of giving vent to their urges. Just because most fetishistic activity is not outwardly apparent, the sexually unsophisticated should not delude himself into thinking it does not exist. To cite examples of the ingenious techniques used: The male transvestite will indulge in his fetish by wearing feminine undergarments while going about his daily activities; or the masochistic woman might wear a rubber girdle several sizes too small, so she may derive sexual pleasure from her fetishistic discomfort throughout the day, with no one the wiser. These illustrations are far tamer and more prevalent examples than others which could have been given.

Satanism encourages any form of sexual expression you may desire, *so long as it hurts no one else*. This statement must be qualified, to avoid misinterpretation. By not hurting another, this does not include the unintentional hurt felt by those who might not agree with your views on sex, because of *their* anxieties regarding sexual morality. Naturally, you should avoid offending others who mean a great deal to you, such as prudish friends and relatives. However, if you earnestly endeavor to escape hurting them, and despite your efforts they accidentally find out, you cannot be held responsible, and therefore should feel no guilt as a result of either your sexual convictions, or their being hurt because of those convictions. If you are in constant fear of offending the prudish by your attitude towards sex, then there is no sense in trying to emancipate yourself from sexual guilt. However, no purpose is served by flaunting your permissiveness.

The other exception to the rule regards dealings with masochists. A masochist derives pleasure from *being* hurt; so *denying* the masochist his pleasure-through-pain hurts *him* just as

much as actual physical pain hurts the non-masochist. The story of the truly cruel sadist illustrates this point: The masochist says to the sadist, "beat me." To which the merciless sadist replies, "NO!" If a person wants to be hurt and enjoys suffering, then there is no reason not to indulge him in his wont.

The term "sadist" in popular usage describes one who obtains pleasure from indiscriminate brutality. Actually, though, a *true* sadist is selective. He carefully chooses from the vast reserve of appropriate victims, and takes great delight in giving those who thrive on misery the fulfillment of their desires. The "well-adjusted" sadist is epicurean in selecting those on whom his energies will be well-spent! If a person is healthy enough to admit he is a masochist and enjoys being enslaved and whipped, the real sadist is glad to oblige!

Aside from the foregoing exceptions, the Satanist would not intentionally hurt others by violating their sexual rights. If you attempt to impose your sexual desires upon others who do not welcome your advances, you are infringing upon *their* sexual freedom. Therefore, Satanism *does not* advocate rape, child molesting, sexual defilement of animals, or any other form of sexual activity which entails the participation of those who are unwilling or whose innocence or naïveté would allow them to be intimidated or misguided into doing something against their wishes.

If all parties involved are mature adults who willingly take full responsibility for their actions and voluntarily engage in a given form of sexual expression—*even if it is generally considered taboo*—then there is no reason for them to repress their sexual inclinations.

If you are aware of all the implications, advantages, and disadvantages, and are certain your actions will hurt no one who does not wish or deserve to be hurt, you have no cause to suppress your sexual preferences.

Just as no two people are exactly the same in their choice of diet or have the same capacity for the consumption of food, sexual tastes and appetites vary from person to person. No person or society has the right to set limitations on the sexual standards or the frequency of sexual activity of another. Proper sexual conduct can only be judged within the context of each individual situation. Therefore, what one person considers sexually correct and moral may be frustrating to another. The reverse is also true; one person may have great sexual prowess, but it is unjust for him to belittle another whose sexual capacity may not equal his own, and inconsiderate for him to impose himself upon the other person, i.e., the man who has a voracious sexual appetite, but whose wife's sexual needs do not match his own. It is unfair for him to expect her to enthusiastically respond to his overtures; but she must display the same degree of thoughtfulness. In the instances when she does not feel great passion, she should either passively, but *pleasantly*, accept him sexually, or raise no complaint if he chooses to find his needed release elsewhere—including auto-erotic practices.

The ideal relationship is one in which the people are deeply in love with one another and are sexually compatible. However, perfect relationships are relatively uncommon. It is important to point out here that spiritual love and sexual love can, but do not necessarily, go hand in hand. If there is a certain amount of sexual compatibility, often it is limited; and some, but not all, of the sexual desires will be fulfilled.

There is no greater sexual pleasure than that derived from association with someone you deeply love, *if* you are sexually well-suited. If you are not suited to one another sexually,

though, it must be stressed that lack of sexual compatibility does not indicate lack of spiritual love. One can, and often does, exist without the other. As a matter of fact, often one member of a couple will resort to outside sexual activity *because* he deeply loves his mate, and wishes to avoid hurting or imposing upon his loved one. Deep spiritual love is enriched by sexual love, and it is certainly a necessary ingredient for any satisfactory relationship; but because of differing sexual predilections, outside sexual activity or masturbation sometimes provides a needed supplement.

Masturbation, considered a sexual taboo by many people, creates a guilt problem not easily dealt with. Much emphasis must be placed on this subject, as it constitutes an extremely important ingredient of many a successful magical working.

Ever since the Judaeo-Christian Bible described the sin of Onan (Gen. 38:7-10), man has considered the seriousness and consequences of the "solitary vice." Even though modern sexologists have explained the sin of Onan as simply *coitus interruptus*, the damage has been done through centuries of theological misinterpretation.

Aside from actual sex crimes, masturbation is one of the most frowned upon sexual acts. During the last century, innumerable texts were written describing the horrific consequences of masturbation. Practically all physical or mental illnesses were attributed to the evils of masturbation. Pallor of the complexion, shortness of breath, furtive expression, sunken chest, nervousness, pimples and loss of appetite are only a few of the many characteristics supposedly resulting from masturbation; total physical and mental collapse was assured if one did not heed the warnings in those handbooks for young men.

The lurid descriptions in such texts would be almost humorous, were it not for the unhappy fact that even though contemporary sexologists, doctors, writers, etc. have done much to remove the stigma of masturbation, the deep-seated guilts induced by the nonsense in those sexual primers have been only partially erased. A large percentage of people, especially those over forty, cannot emotionally accept the fact that masturbation is natural and healthy, even if they now accept it intellectually; and they, in turn, relate their repugnance, often subconsciously, to their children.

It was thought that one would go insane if, despite numerous admonitions, his auto-erotic practices persisted. This preposterous myth grew from reports of wide-spread masturbation by the inmates of mental institutions. It was assumed that since almost all incurably insane people masturbated, it was their masturbation that had driven them mad. No one ever stopped to consider the lack of sexual partners of the opposite sex and the freedom from inhibition, which is a characteristic of extreme insanity, were the real reasons for the masturbatory practices of the insane.

Many people would *rather* have their mates seek outside sexual activity than perform autoerotic acts because of their own guilt feelings, the mate's repugnance towards having them engage in masturbation, or the *fear* of their mate's repugnance—although in a surprising number of cases, a vicarious thrill is obtained from the knowledge that the mate is having sexual experiences with outsiders—although this is seldom admitted.

If stimulation *is* provided by envisioning one's mate sexually engaged with others, this should be brought out into the open where both parties may gain from such activities. However, if the prohibition of masturbation is only due to guilt feelings on the part of one or both parties, they should make every attempt to erase those guilts—or utilize them.

Many relationships might be saved from destruction if the people involved did not feel guilt about performing the *natural* act of masturbation.

Masturbation is regarded as evil because it produces pleasure derived from intentionally fondling a "forbidden" area of the body by one's own hand. The guilt feelings accompanying most sexual acts can be assuaged by the religiously-acceptable contention that your sensual delights are necessary to produce off-spring—even though you cautiously watch the calendar for the "safe" days. You cannot, however, placate yourself with this rationale while engaging in masturbatory practices.

No matter what you've been told about the "immaculate conception"—even if blind faith allows you to swallow this absurdity—you know full well if *you* are to produce a child, there must be sexual contact with a person of the opposite sex! If you feel guilty for committing the "original sin," you certainly will feel even deeper guilt for performing a sex act *only* for self-gratification, with no intention of creating children.

The Satanist fully realizes why religionists declare masturbation to be sinful. Like all other natural acts people *will* do it, no matter how severely reprimanded. Causing guilt is an important facet of their malicious scheme to obligate people to atone for "sins" by paying the mortgages on temples of abstinence!

Even if a person is no longer struggling under the burden of religiously-induced guilt (or thinks he isn't), modern man still feels shame if he yields to his masturbatory desires. A man may feel robbed of his masculinity if he satisfies himself auto-erotically rather than engaging in the competitive game of woman chasing. A woman may satisfy herself sexually but yearns for the ego-gratification that comes from the sport of seduction. Neither the quasi Casanova nor bogus vamp feels adequate when "reduced" to masturbation for sexual gratification; both would prefer even an inadequate partner. Satanically speaking, though, it is far better to engage in a perfect fantasy than to cooperate in an unrewarding experience with another person. With masturbation, you are in complete control of the situation.

To illustrate the undebatable fact that masturbation is an entirely normal and healthy practice: it is performed by all members of the animal kingdom. Human children will also follow their instinctive masturbatory desires, *unless* they have been scolded for it by their indignant parents, who were undoubtably berated for it by *their* parents, and so on down the retrocedent line.

It is unfortunate, but true, that the sexual guilts of parents will immutably be passed on to their children. In order to save our children from the ill-fated sexual destiny of our parents, grandparents, and possibly ourselves, the perverted moral code of the past must be exposed for what it is: a pragmatically organized set of rules which, if rigidly obeyed, would destroy us! Unless we emancipate ourselves from the ridiculous sexual standards of our present society, including the so-called sexual revolution, the neuroses caused by those stifling regulations will persist. Adherence to the sensible and humanistic new morality of Satanism can—and will—evolve society in which our children can grow up healthy and without the devastating moral encumbrances of our existing sick society.

NOT ALL VAMPIRES SUCK BLOOD!

SATANISM represents responsibility to the responsible, instead of concern for psychic vampires.

Many people who walk the earth practice the fine art of making others feel responsible and even indebted to them, without cause. Satanism observes these leeches in their true light. Psychic vampires are individuals who drain others of their vital energy. This type of person can be found in all avenues of society. They fill no useful purpose in our lives, and are neither love objects nor *true* friends. Yet we feel responsible to the psychic vampire without knowing why.

If you think you may be the victim of such a person, there are a few simple rules which will help you form a decision. Is there a person you often call or visit, even though you really don't want to, because you know you will feel guilty if you don't? Or, do you find yourself constantly doing favors for one who doesn't come forward and ask, but hints? Often the psychic vampire will use reverse psychology, saying: "Oh, I couldn't ask you to do that"—and you, in turn, insist upon doing it. The psychic vampire *never* demands anything of you. That would be far too presumptuous. They simply let their wishes be known in subtle ways which will prevent them from being considered pests. They "wouldn't think of imposing" and are always content and willingly accept their lot, without the slightest complaint—outwardly!

Their sins are not of commission, but of omission. It's what they *don't* say, not what they *do* say, that makes you feel you must account to them. They are much too crafty to make overt demands upon you, because they know you would resent it, and would have a tangible and legitimate reason for denying them.

A large percentage of these people have special "attributes" which make their dependence upon you more feasible and much more effective. Many psychic vampires are invalids (or pretend to be) or are "mentally or emotionally disturbed." Others might feign ignorance or incompetence so you will, out of pity—or more often, exasperation—do things for them.

The traditional way to banish a demon or elemental is to recognize it for what it is, and exorcise it. Recognition of these modern-day demons and their methods is the only antidote for their devastating hold over you.

Most people accept these passively vicious individuals at face value only because their insidious maneuvers have never been pointed out to them. They merely accept these "poor souls" as being less fortunate than themselves, and feel they must help them however they can. It is this misdirected sense of responsibility (or unfounded sense of guilt) which nourishes well the "altruisms" upon which these parasites feast!

The psychic vampire is allowed to exist because he cleverly chooses conscientious, responsible people for his victims—people with great dedication to their "moral obligations."

In some cases we are vampirized by groups of people, as well as individuals. Every fund raising organization, be it a charitable foundation, community council, religious or fraternal association, etc., carefully selects a person who is adept at making others feel guilty for its chairman or coordinator. It is the job of this chairman to intimidate us into opening first our hearts, and then our wallets, to the recipient of their "good will"—never mentioning that, in many cases, *their* time is not unselfishly donated, but that they are drawing a fat salary for their "noble deeds." They are masters at playing upon the sympathy and consideration of responsible people. How often we see little children who have been sent forth by these self-righteous Fagins to painlessly extract donations from the kindly. Who can resist the innocent charm of a child?

There are, of course, people who are not happy unless they are giving, but many of us do not fit into this category. Unfortunately, we are often put upon to do things we do not genuinely feel should be required of us. A conscientious person finds it very difficult to decide between voluntary and imposed charity. He wants to do what is right and just, and finds it perplexing trying to decide exactly who he should help and what degree of aid should *rightfully* be expected of him.

Each person must decide for himself what his obligations are to his respective friends, family, and community. Before donating his time and money to those outside his immediate family and close circle of friends, he must decide what he can afford, without depriving those closest to him. When taking these things into consideration he must be certain to include *himself* among those who mean most to him. He must carefully evaluate the validity of the request and the personality or motives of the person asking it of him.

It is extremely difficult for a person to learn to say "no" when all his life he has said "yes." But unless he wants to be constantly taken advantage of, he *must* learn to say "no" when circumstances justify doing so. If you allow them, psychic vampires will gradually infiltrate your everyday life until you have no privacy left—and your constant feeling of concern for them will deplete you of all ambition.

A psychic vampire will always select a person who is relatively content and satisfied with his life—a person who is happily married, pleased with his job, and generally well-adjusted to the world around him—to feed upon. The very fact that the psychic vampire chooses to victimize a happy person shows that he is lacking all the things his victim has; he will do everything he can to stir up trouble and disharmony between his victim and those people he holds dear.

Therefore, be wary of anyone who seems to have no real friends and no apparant interest in life (except you). He will usually tell you he is very selective in his choice of friends, or doesn't make friends easily because of the high standards he sets for his companions. (To acquire *and keep* friends, one must be willing to give of himself—something of which the psychic vampire is incapable.) But he will hasten to add that *you* fulfill every requirement and are truly an outstanding exception among men—*you* are one of the very few worthy of his friendship.

Lest you confuse desperate love (which is a very selfish thing) with psychic vampirism, the vast difference between the two must be clarified. The only way to determine if you are being vampirized is to weigh what you give the person compared to what they give you in return.

You may, at times, become annoyed with the obligations put upon you by a loved one, a close friend, or even an employer. But before you label them psychic vampires, you must ask yourself, "What am I getting in return?" If your spouse or lover insists that you call them frequently, but you also require them to account to you for their time spent away from you, you must realize this is a give and take situation. Or, if a friend is in the habit of calling upon you for help at inopportune moments, but you similarly depend upon them to give your immediate needs priority, you must regard it as a fair exchange. If your employer asks you to do a little more than is normally expected of you in your particular position, but will overlook occasional tardiness or will give you time off when you need it, you certainly have no cause for complaint and need not feel he is taking advantage of you.

You are, however, being vampirized if you are incessantly called upon or expected to do favors for someone who, when you need a favor, always happens to have other "pressing obligations."

Many psychic vampires will give you material things for the express purpose of making you feel you owe them something in return, thereby binding you to them. The difference between your giving, and theirs, is that your return payment must come in a non-material form. They want you to feel obligated to them, and would be very disappointed and even resentful if you attempted to repay them with material objects. In essence, you have "sold your soul" to them, and they'll constantly remind you of your duty to them, by *not* reminding you.

Being purely Satanic, the only way to deal with a psychic vampire is to "play dumb" and act as though they are *genuinely* altruistic and *really* expect nothing in return. Teach them a lesson by *graciously* taking what they give you, thanking them loudly enough for all to hear, and walking away! In this way you come out the victor. What can they say? And when you are inevitably expected to repay their "generosity," (this is the hard part!) you say "NO"—but again, *graciously!* When they feel you falling from their clutches two things will happen. First, they will act "crushed," hoping your old feeling of duty and sympathy will return, and when (and if) it doesn't, they will show their *true* colors and will become angry and vindictive.

Once you have moved them to this point, YOU can play the role of the injured party. After all, you've done nothing wrong—you just happened to have had "pressing obligations" when they needed you, and since nothing was expected in return for their gifts, there should be no hard feelings.

Generally, the psychic vampire will realize his methods have been discovered and will not press the issue. He will not continue to waste his time with you, but will move on to his next unsuspecting victim.

There are times, however, when the psychic vampire will not release his hold so easily, and will do everything possible to torment you. They have plenty of time for this because, when once rejected, they will neglect all else (what little else they have, that is) to devote their every waking moment to planning the revenge to which they feel they are entitled. For this reason, it is best to avoid a relationship with this kind of person in the first place. Their "adulation" and dependence upon you may, at first, be very flattering, and their material gifts very attractive, but you will eventually find yourself paying for them many times over.

Don't waste your time with people who will ultimately destroy you, but concentrate

instead on those who will appreciate your responsibility to them, and, likewise, feel responsible to you.

And if *you* are a psychic vampire—take heed! Beware of the Satanist—he is ready and willing to gleefully drive the proverbial stake through your heart!

INDULGENCE . . . *NOT* COMPULSION

THE HIGHEST PLATEAU OF HUMAN DEVELOPMENT
IS THE AWARENESS OF THE FLESH!

SATANISM encourages its followers to indulge in their natural desires. Only by doing so can you be a completely satisfied person with no frustrations which can be harmful to yourself and others around you. Therefore, the most simplified description of the Satanic belief is:

INDULGENCE INSTEAD OF ABSTINENCE

People often mistake compulsion for indulgence, but there is a world of difference between the two. A compulsion is never created by indulging, but by not being able to indulge. By making something taboo, it only serves to intensify the desire. Everyone likes to do the things they have been told not to. "Forbidden fruits are sweetest."

Webster's Encyclopedic Dictionary defines *indulgence* thusly: "To give oneself up to; not to restrain or oppose; to give free course to; to gratify by compliance; to yield to." The dictionary definition of *compulsion* is: "The act of compelling or driving by a force, physical or moral; constraint of the will; (compulsory, obligatory)." In other words, indulgence implies choice, whereas compulsion indicates the lack of choice.

When a person has no proper release for his desires they rapidly build up and become compulsions. If everyone had a particular time and place for the purpose of periodically indulging in their personal desires, without fear of embarrassment or reproach, they would be sufficiently released to lead unfrustrated lives in the everyday world. They would be free to plunge headlong into whatever undertaking they might choose instead of going about their duties half-heartedly, their creative urges frustrated by denying their natural desires. This would apply in the majority of cases, but there will always be those who work better under pressure.

Generally, those who need to endure a certain amount of hardship to produce to their full capabilities are in basically artistic vocations. (More will be said later about fulfillment through self-denial.) This does not mean to imply that all artists fit into this category. On the contrary, many artists are unable to produce unless their basic animal needs have been satisfied.

For the most part, it is not the artist or individualist, but the average middle-class working man or woman who is lacking the proper release for their desires. It is ironic that the responsible, respectable person—the one who pays society's bills—should be the one given the least in return. It is he who must be ever conscious of his "moral obligations," and who is condemned for normally indulging in his *natural* desires.

The Satanic religion considers this a gross injustice. He who upholds his responsibilities should be most entitled to the pleasures of his choice, without censure from the society *he* serves.

Finally a religion (Satanism) has been formed which commends and rewards those who support the society in which they live, instead of denouncing them for their human needs.

From every set of principles (be it religious, political, or philosophical), some good can be extracted. Amidst the madness of the Hitlerian concept, one point stands out as a shining example of this—"strength through joy!." Hitler was no fool when he offered the German people happiness, *on a personal level*, to insure their loyalty to him, and peak efficiency from them.

It has been clearly established that the majority of all illnesses are of a psychosomatic nature, and that psychosomatic illnesses are a direct result of frustration. It has been said that "the good die young." The good, by Christian standards, *do* die young. It is the frustration of our natural instincts which leads to the deterioration of our minds and bodies.

It has become very fashionable to concentrate on the betterment of the mind and spirit, and to consider giving pleasure to one's body (the very shell without which the mind and spirit could not exist) to be coarse, crude, unrefined. AS OF LATE, MOST PEOPLE WHO DEEM THEMSELVES EMANCIPATED HAVE LEFT NORMALCY ONLY TO "TRANSCEND" INTO IDIOCY! By way of bending their behinds around to meet their navels, subsisting on wild and exotic diets like brown rice and tea, they feel they will arrive at a great state of spiritual development.

"Hogwash!" says the Satanist. He would rather eat a good hearty meal, exercise his imagination, and transcend by means of physical and emotional fulfillment. It seems, to the Satanist, that after being harnessed with unreasonable religious demands for so many centuries, one would welcome the chance to be human for once!

If anyone thinks that by denying his natural desires he can avoid mediocrity, he should examine the Eastern mystical beliefs which have been in great intellectual favor in recent years. Christianity is "old-hat," so those who wish to escape its fetters have turned to so-called enlightened religions, such as Buddhism. Although Christianity is certainly deserving of the criticism it has received, perhaps it has been taking more than its share of the blame. The followers of the mystical beliefs are every bit as guilty of the little humanisms as the "misguided" Christians. Both religions are based on trite philosophies, but the mystical religionists profess to be enlightened and emancipated from the guilt-ridden dogma which is typified by Christianity. However, the Eastern mystic is even more preoccupied than the Christian with avoiding animalistic actions that remind him he is not a "saint," but merely a man—only another form of animal, sometimes better, *more often worse*, than those who walk on all fours; and who, because of his "divine spiritual and intellectual development," has become the most vicious animal of all!

The Satanist asks, "What is wrong with being human, and having human limitations as well as assets?" By denying his desires the mystic has come no closer to overcoming compulsion than his kindred soul, the Christian. The Eastern mystical beliefs have taught people to contemplate their navels, stand on their heads, stare at blank walls, avoid the use of labels in life, and discipline themselves against any desire for materialistic pleasure. Nevertheless, I am sure you have seen just as many so-called disciplined yogis with the inability to control a smoking habit as anyone else; or just as many supposedly emancipated Buddhists become just as excited as a "less aware" person when they are confronted with a member of the opposite or in some cases, the same—sex. Yet when asked to explain the reason for their hypocrisy, these people retreat into the ambiguousness which characterizes their faith—no one can pin them down if there are no straight answers that can be given!

The simple fact of the matter is that the very thing which has led this type of person to a faith which preaches abstinence, is *indulgence*. Their compulsive masochism is the reason for choosing a religion which not only advocates self-denial, but praises them for it; and gives them a sacrosanct avenue of expression for their masochistic needs. The more abuse they can stand, the holier they become.

Masochism, to most people, represents a rejection of indulgence. Satanism points out many meanings behind the meanings, and considers masochism to be an *indulgence* if any attempt to sway or change the person from his masochistic traits is met with resentment and/or failure. The Satanist does not condemn these people for giving vent to their masochistic desires, but he *does* feel the utmost contempt towards those who cannot be honest enough (at least with themselves) to face and accept their masochism as a natural part of their personality make-up.

Having to use religion as an excuse for their masochism is bad enough, but these people actually have the effrontery to feel *superior* to those who are not bound-up in self-deceitful expression of their fetishes! These people would be the first to condemn a man who found his weekly release with a person who would beat him soundly, thereby releasing himself from the very thing which could, if unreleased, make him—as they are—a compulsive church-goer or religious fanatic. By finding adequate release for his masochistic desires, he no longer needs to debase and deny himself in his every waking moment, as do these compulsive masochists.

Satanists are encouraged to indulge in the seven deadly sins, as they need hurt no one; they were only invented by the Christian Church to insure guilt on the part of its followers. The Christian Church knows that it is impossible for anyone to avoid committing these sins, as they are all things which we, being human, most naturally do. After inevitably committing these sins financial offerings to the church in order to "pay off" God are employed as a sop to the parishioner's conscience!

Satan has never needed a book of rules, because vital natural forces have kept man "sinful" and intent on preserving himself and his feelings. Nevertheless, demoralizing attempts have been made on his body and being for his "soul's" sake, which only illustrate how misconceived and misused the labels of "indulgence" versus "compulsion" have become.

Sexual activity certainly *is* condoned and encouraged by Satanism, but obviously the fact that it is the only religion which honestly takes this stand, is the reason it has been traditionally given so much literary space.

Naturally, if most people belong to the religions which repress them sexually, anything written on this provocative subject is going to make for titillating reading.

If all attempts to sell something (be it a product or an idea) have failed—sex will always sell it. The reason for this is that even though people now *consciously* accept sex as a normal and necessary function, their *subconscious* is still bound by the taboo which religion has placed upon it. So, again, what is denied is more intensely desired. It is this bugaboo regarding sex which causes the literature devoted to the Satanic views on the subject to overshadow all else written about Satanism.

The *true* Satanist is not mastered by sex any more than he is mastered by any of his other desires. As with all other pleasurable things, the Satanist is master *of*, rather than mastered *by*

sex. He is not the perverted fiend who is just waiting for the opportunity to deflower every young virgin, nor is he the skulking degenerate who furtively hangs around in the "dirty" bookstores, slavering over the "nasty" pictures. If pornography fills his needs for the moment, he unashamedly buys some "choice items" and guiltlessly peruses them at his leisure.

"We have to accept the fact that man has become disgruntled at being constantly repressed, but we must do everything we can to at least temper the sinful desires of man, lest they run rampant in this new age," say the religionists of the right-hand path to the questioning Satanist. "Why continue to think of these desires as shameful and something to be repressed, if you now admit they are natural?" returns the Satanist. Could it be that the white-light religionists are a bit "sour-grapes" about the fact that they didn't think of a religion, before the Satanists, which would be enjoyable to follow; and if the truth were known, would they too not like to have a bit more pleasure out of life, but for fear of losing face, cannot admit it? Could it also be that they are afraid people will, after hearing about Satanism, tell themselves "This is for me—why should I continue with a religion which condemns me for everything I do, even though there is nothing actually wrong with it?" The Satanist thinks this is more than likely true.

There is certainly much evidence that past religions are, every day, lifting more and more of their ridiculous restrictions. Even so, when an entire religion is based on abstinence instead of indulgence (as it should be) there is little left when it has been revised to meet the current needs of man. So, why waste time "buying oats for a dead horse"?

The watchword of Satanism is INDULGENCE instead of "abstinence" . . . BUT–it is *not* "compulsion."

ON THE CHOICE OF A HUMAN SACRIFICE

THE supposed purpose in performing the ritual of sacrifice is to throw the energy provided by the blood of the freshly slaughtered victim into the atmosphere of the magical working, thereby intensifying the magician's chances of success.

The "white" magician assumes that since blood represents the life force, there is no better way to appease the gods or demons than to present them with suitable quantities of it. Combine this rationale with the fact that a dying creature is expending an overabundance of adrenal and other biochemical energies, and you have what appears to be an unbeatable combination.

The "white" magician, wary of the consequences involved in the killing of a human being, naturally utilizes birds, or other "lower" creatures in his ceremonies. It seems these sanctimonious wretches feel no guilt in the taking of a non-human life, as opposed to a human's.

The fact of the matter is that if the "magician" is worthy of his name, he will be uninhibited enough to release the necessary force *from his own body*, instead of from an unwilling and undeserving victim!

Contrary to all established magical theory, the release of this force is NOT effected in the actual spilling of blood, *but in the death throes of the living creature!* This discharge of bioelectrical energy is the very same phenomenon which occurs during any profound heightening of the emotions, such as: sexual orgasm, blind anger, mortal terror, consuming grief, etc. Of these emotions, the easiest entered into of one's own violation are sexual orgasm and anger, with grief running a close third. Remembering that the two most readily available of these three (sexual orgasm and anger) have been burned into man's unconscious as "sinful" by religionists, it is small wonder they are shunned by the "white" magician, who plods along carrying the greatest of all millstones of guilt!

The inhibitive and asinine absurdity in the need to kill an innocent living creature at the high-point of a ritual, as practiced by erstwhile "wizards," is obviously their "lesser of the evils" when a discharge of energy is called for. These poor conscience-stricken fools, who have been calling themselves witches and warlocks, would sooner chop the head off a goat or chicken in an attempt to harness its death agony, than have the "blasphemous" bravery to masturbate in full view of the Jehovah whom they claim to deny! The only way these mystical cowards can ritualistically release themselves is through the agony of another's death (actually their own, by proxy) rather than the indulgent force which *produces* life! The treaders of the path of white light are truly the cold and the dead! No wonder these tittering pustules of "mystical wisdom" must stand within protective circles to bind the "evil" forces in order to keep themselves "safe" from attack—ONE GOOD ORGASM WOULD PROBABLY KILL THEM!

The use of a human sacrifice in a Satanic ritual does not imply that the sacrifice is

slaughtered "to appease the gods." *Symbolically*, the victim is destroyed through the working of a hex or curse, which in turn leads to the physical, mental or emotional destruction of the "sacrifice" in ways and means not attributable to the magician.

The only time a Satanist would perform a human sacrifice would be if it were to serve a twofold purpose; that being to release the magician's wrath in the throwing of a curse, and more important, to dispose of a totally obnoxious and deserving individual.

Under NO circumstances would a Satanist sacrifice any animal or baby! For centuries, propagandists of the right-hand path have been prattling over the supposed sacrifices of small children and voluptuous maidens at the hands of diabolists. It would be thought that anyone reading or hearing of these heinous accounts would immediately question their authenticity, taking into consideration the biased sources of the stories. On the contrary, as with all "holy" lies which are accepted without reservation, this assumed modus operandi of the Satanists persists to this day!

There are sound and logical reasons why the Satanists could *not* perform such sacrifices. Man, the animal, is the godhead to the Satanist. The purest form of carnal existence reposes in the bodies of animals and human children who have not grown old enough to deny themselves their natural desires. They can perceive things that the average adult human can never hope to. Therefore, the Satanist holds these beings in a sacred regard, knowing he can learn much from these natural magicians of the world.

The Satanist is aware of the universal custom of the treader of the path of Agarthi; the killing of the god. Inasmuch as gods are always created in man's own image—and the average man hates what he sees in himself—the inevitable must occur: the sacrifice of the god who represents himself. The Satanist does *not* hate himself, nor the gods he might choose, and has no desire to destroy himself or anything for which he stands! It is for this reason he could never willfully harm an animal or child.

The question arises, "Who, then, would be considered a fit and proper human sacrifice, and how is one qualified to pass judgment on such a person?" The answer is brutally simple. Anyone who has unjustly wronged you—one who has "gone out of his way" to hurt you—to deliberately cause trouble and hardship for you or those dear to you. In short, a person asking to be cursed by their very actions.

When a person, by his reprehensible behavior, practically cries out to be destroyed, it is truly your moral obligation to indulge them their wish. The person who takes every opportunity to "pick on" others is often mistakenly called "sadistic." In reality, this person is a misdirected masochist who is working towards his own destruction. The reason a person viciously strikes out against you is because they are afraid of you or what you represent, or are resentful of your happiness. They are weak, insecure, and on extremely shaky ground when you throw your curse, and they make ideal human sacrifices.

It is sometimes easy to overlook the actual wrongdoing of the victim of your curse, when one considers how "unhappy" a person he really is. It is not so easy, though, to retrace the damaging footsteps of your antagonist and make right those practical situations he or she has made wrong.

The "ideal sacrifice" may be emotionally insecure, but nonetheless can, in the machinations of his insecurity, cause severe damage to *your* tranquility or sound reputation. "Mental illness," "nervous breakdown," "maladjustment," "anxiety neuroses,"

"broken homes," "sibling rivalry," etc., etc., ad infinitum have too long been convenient excuses for vicious and irresponsible actions. Anyone who says "we must try to understand" those who make life miserable for those undeserving of misery is aiding and abetting a social cancer! The apologists for these rabid humans deserve any clobberings they get at the hands of their charges!

Mad dogs are destroyed, and *they* need help far more than the human who conveniently made froths at the mouth when irrational behavior is in order! It is easy to say, "So what!—these people are insecure, so they can't hurt me." But the fact remains—*given the opportunity they would destroy you!*

Therefore, you have every right to (symbolically) destroy them, and if your curse provokes their actual annihilation, rejoice that you have been instrumental in ridding the world of a pest! If your success or happiness disturbs a person—you owe him *nothing!* He is made to be trampled under foot! IF PEOPLE HAD TO TAKE THE CONSEQUENCES OF THEIR OWN ACTIONS, THEY WOULD THINK TWICE!

LIFE AFTER DEATH THROUGH FULFILLMENT OF THE EGO

MAN is aware that he will die, someday. Other animals, when nearing death, know they are about to die; but it is not until death is certain that the animal senses his coming departure from this world. And even then he does not know exactly what is entailed in dying. It is often pointed out that animals accept death gracefully, without fear or resistance. This is a beautiful concept, but one that only holds true in cases where death for the animal is unavoidable.

When an animal is sick or injured he will fight for his life with every ounce of strength he has left. It is this unshakable will to live that, if man were not so "highly evolved," would also give him the fighting spirit he needs to stay alive.

It is a well known fact that many people die simply because they give up and just don't care anymore. This is understandable if the person is very ill, with no apparent chance for recovery. But this often is not the case. Man has become lazy. He has learned to take the easy way out. Even suicide has become less repugnant to many people than any number of other sins. Religion is totally to blame for this.

Death, in most religions, is touted as a great spiritual awakening—one which is prepared for throughout life. This concept is very appealing to one who has not had a satisfactory life; but to those who have experienced all the joys life has to offer, there is a great dread attached to dying. This is as it should be. It is this lust for life which will allow the vital person to live on after the inevitable death of his fleshly shell.

History shows that men who have given their own lives in pursuit of an ideal have been deified for their martyrdom. Religionists and political leaders have been very crafty in laying their plans. By holding the martyr up as a shining example to his fellow men, they eliminate the common sense reaction that willful self-destruction goes against all animal logic. To the Satanist, martyrdom and non-personalized heroism is to be associated not with integrity, but with stupidity. This, of course, does not apply to the situations which involve the safety of a loved one. But to give one's own life for something as impersonal as a political or religious issue is the ultimate in masochism.

Life is the one great indulgence; death the one great abstinence. To a person who is satisfied with his earthly existence, life is like a party; and no one likes to leave a *good* party. By the same token, if a person is enjoying himself here on earth he will not so readily give up this life for the promise of an afterlife about which he knows nothing.

The Eastern mystical beliefs teach humans to discipline themselves against any conscious will for success so they might dissolve themselves into "Universal Cosmic Awareness"—anything to avoid good healthy self-satisfaction or honest pride in earthly accomplishments!

It is interesting to note that the areas in which this type of belief flourishes are those where material gains are not easily obtainable. For this reason the predominant religious

belief must be one which commends its followers for their rejection of material things and their avoidance of the use of labels which attaches a certain amount of importance to material gains. In this way the people can be pacified into accepting their lot, no matter how small it may be.

Satanism uses many labels. If it were not for names, very few of us would understand anything in life, much less attach any significance to it;—and significance compels recognition, which is something *everyone* wants, especially the Eastern mystic who tries to prove to everyone he can meditate longer or stand more deprivation and pain than the next fellow.

The Eastern philosophies preach the dissolution of man's ego before he can produce sins. It is unfathomable to the Satanist to conceive of an ego which would willfully choose denial of itself.

In countries where this is used as a sop for the willingly impoverished, it is understandable that a philosophy which teaches the denial of the ego would serve a useful purpose—at least for those in power, to whom it would be detrimental if their people were discontented. But for anyone who has every opportunity for material gain, to *choose* this form of religious thought seems foolish, indeed!

The Eastern mystic believes strongly in reincarnation. To a person who has virtually nothing in this life, the possibility that he may have been a king in a past life or may be one in the next life is very attractive, and does much to appease his need for self-respect. If there is nothing in which they can take pride in this life, they can console themselves by thinking, "there are always future lives." It never occurs to the believer in reincarnation that if his father, grandfather, and great-grandfather, etc. had developed "good karmas," by their adherence to the same beliefs and ethics as his present ones—then why is he now living in privation, rather than like a maharajah?

Belief in reincarnation provides a beautiful fantasy world in which a person can find the proper avenue of ego-expression, but at the same time claim to have dissolved his ego. This is emphasized by the roles people choose for themselves in their past or future lives.

Believers in reincarnation do not always choose an honorable character. If the person is of a highly respectable and conservative nature, he will often choose a colorful rogue or gangster, thereby fulfilling his alter-ego. Or, a woman who has much social status may pick a harlot or famous courtesan for the characterization of herself in a past life.

If people were able to divorce themselves from the stigma attached to personal ego-fulfillment, they would not need to play self-deceitful games such as belief in reincarnation as a means of satisfying their natural need for ego-fulfillment.

The Satanist believes in complete gratification of his ego. Satanism, in fact, is the *only* religion which advocates the intensification or encouragement of the ego. Only if a person's own ego is sufficiently fulfilled, can he afford to be kind and complimentary to others, without robbing himself of his self-respect. We generally think of a braggart as a person with a large ego; in reality, his bragging results from a need to satisfy his impoverished ego.

Religionists have kept their followers in line by suppressing their egos. By making their followers feel inferior, the awesomeness of their god is insured. Satanism encourages its members to develop a good strong ego because it gives them the self-respect necessary for a vital existence in this life.

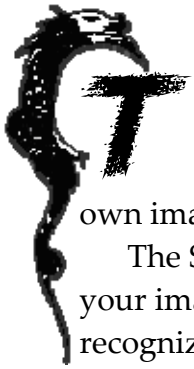
If a person has been vital throughout his life and has fought to the end for his earthly existence, it is this ego which will refuse to die, even after the expiration of the flesh which housed it. Young children are to be admired for their driving enthusiasm for life. This is exemplified by the small child who refuses to go to bed when there is something exciting going on, and when once put to bed, will sneak down the stairs to peek through the curtain and watch. It is this child-like vitality that will allow the Satanist to peek through the curtain of darkness and death and remain earthbound.

Self-sacrifice is not encouraged by the Satanic religion. Therefore, unless death comes as an indulgence because of extreme circumstances which make the termination of life a welcome relief from the unendurable earthly existence, suicide is frowned upon by the Satanic religion.

Religious martyrs have taken their own lives, not because life was intolerable for them, but to use their supreme sacrifice as a tool to further the religious belief. We must assume, then, that suicide, if done for the sake of the church, is condoned and even encouraged—even though their scriptures label it a sin—because religious martyrs of the past have always been deified.

It is rather curious that the only time suicide is considered sinful by other religions is when it comes as an indulgence.

RELIGIOUS HOLIDAYS



THE highest of all holidays in the Satanic religion is the date of one's own birth. This is in direct contradiction to the holy of holy days of other religions, which deify a particular god who has been created in an anthropomorphic form of their own image, thereby showing that the ego is not really buried.

The Satanist feels: "Why not really be honest and if you are going to create a god in your image, why not create that god as yourself." Every man is a god if he chooses to recognize himself as one. So, the Satanist celebrates his own birthday as the most important holiday of the year. After all, aren't you happier about the fact that you were born than you are about the birth of someone you have never even met? Or for that matter, aside from religious holidays, why pay higher tribute to the birthday of a president or to a date in history than we do to the day we were brought into this greatest of all worlds?

Despite the fact that some of us may not have been wanted, or at least were not particularly planned, we're glad, even if no one else is, that we're here! You should give yourself a pat on the back, buy yourself whatever you want, treat yourself like the king (or god) that you are, and generally celebrate your birthday with as much pomp and ceremony as possible.

After one's own birthday, the two major Satanic holidays are Walpurgisnacht and Halloween (or All Hallows' Eve).

St. Walpurgis—or Walpurga, or Walburga, depending upon the time and area in which one is referring to her—was born in Sussex about the end of the Seventh or the beginning of the Eighth Century, and was educated at Winburn, Dorset, where after taking the veil, she remained for twenty-five years. She then, at the instance of her uncle, St. Boniface, and her brother, St. Wilibald, set out along with some other nuns to found religious houses in Germany. Her first settlement was at Bischofsheim in the diocese of Mainz, and two years later (754 A.D.) she became abbess of the Benedictine nunnery at Heidenheim, within her brother Wilibald's diocese of Eichstadt in Bavaria, where another brother, Winebald, had at the same time also been made head of a monastery. On the death of Winebald in 760 she succeeded him in his charge, retaining the superintendence of both houses until her death on February 25, 779. Her relics were translated to Eichstadt, where she was laid in a hollow rock, from which exuded a kind of bituminous oil, afterwards known as Walpurgis oil, regarded as having miraculous efficacy against disease. The cave became a place of pilgrimage, and a great church was built over the spot. She is commemorated at various times, but principally on May 1st, her day taking the place of an earlier Pagan festival. Amazingly enough, all of this rigmarole was found necessary simply to condone the continuance of the most important Pagan festival of the year—the grand climax of the spring equinox!

The Eve of May has been memorialized as the night that all of the demons, specters, afreets, and banshees would come forth and hold their wild revels, symbolizing the fruition of the spring equinox.

Halloween—All Hallows' Eve, or All Saints' Day—falls on October 31st or November

1st. Originally, All Hallows' Eve was one of the great fire festivals of Britain at the time of the Druids. In Scotland it was associated with the time when the spirits of the dead, the demons, witches, and sorcerers were unusually active and propitious. Paradoxically, All Hallows' Eve was also the night when young people performed magical rituals to determine their future marriage partners. The youth of the villages carried on with much merry-making and sensual revelry, but the older people took great care to safeguard their homes from the evil spirits, witches, and demons who had exceptional power that night.

The solstices and equinoxes are also celebrated as holidays, as they herald the first day of the seasons. The difference between a solstice and an equinox is a semantic one defining the relationship between the sun, moon, and the fixed stars. The solstice applies to summer and winter; the equinox refers to autumn and spring. The summer solstice is in June, and the winter solstice is in December. The autumn equinox is in September, and the spring equinox is in March. Both the equinoxes and the solstices vary a day or two from year to year, depending on the lunar cycle at the time, but usually fall on the 21st or 22nd of the month. Five to six weeks after these days the legendary Satanic revels are celebrated.

THE BLACK MASS

NO other single device has been associated with Satanism as much as the black mass. To say that the most blasphemous of all religious ceremonies is nothing more than a literary invention is certainly a statement which needs qualifying—but nothing could be truer.

The popular concept of the black mass is thus: a defrocked priest stands before an altar consisting of a nude woman, her legs spread-eagled and vagina thrust open, each of her outstretched fists grasping a black candle made from the fat of unbaptized babies, and a chalice containing the urine of a prostitute (or blood) reposing on her belly. An inverted cross hangs above the altar, and triangular hosts of ergot-laden bread or black-stained turnip are methodically blessed as the priest dutifully slips them in and out of the altar-lady's labia. Then, we are told, an invocation to Satan and various demons is followed by an array of prayers and psalms chanted backwards or interspersed with obscenities . . . all performed within the confines of a "protective" pentagram drawn on the floor. If the Devil appears he is invariably in the form of a rather eager man wearing the head of a black goat upon his shoulders. Then follows a potpourri of flagellation, prayer-book burning, cunnilingus, fellatio, and general hindquarters kissing—all done to a background of ribald recitations from the Holy Bible, and audible expectorations on the cross! If a baby can be slaughtered during the ritual, so much the better; for as everyone knows, this is the favorite sport of the Satanist!

If this sounds repugnant, then the success of the reports of the black mass, in keeping the devout in church, is easy to understand. No "decent" person could fail to side with the inquisitors when told of these blasphemies. The propagandists of the church did their job well, informing the public at one time or another of the heresies and heinous acts of the Pagans, Cathars, Bogomils, Templars and others who, because of their dualistic philosophies and sometimes Satanic logic, had to be eradicated.

The stories of unbaptized babies being stolen by Satanists for use in the mass were not only effective propaganda measures, but also provided a constant source of revenue for the Church, in the form of baptism fees. No Christian mother would, upon hearing of these diabolical kidnappings, refrain from getting her child properly baptized, post haste.

Another facet of man's nature was apparent in the fact that the writer or artist with lewd thoughts could exercise his most obscene predilections in the portrayal of the activities of heretics. The censor who views all pornography so that he will know what to warn others of is the modern equivalent of the medieval chronicler of the obscene deeds of the Satanists (and, of course, their modern journalistic counterparts). It is believed that the most complete library of pornography in the world is owned by the Vatican!

The kissing of the Devil's behind during the traditional black mass is easily recognized as the forerunner of the modern term used to describe one who will, through appealing to another's ego, gain materially from him. As all Satanic ceremonies were performed toward very real or material goals, the *oscularum infame* (or kiss of shame) was considered a symbolic requisite towards earthly, rather than spiritual, success.

The usual assumption is that the Satanic ceremony or service is always called a black mass. A black mass is *not* the magical ceremony practiced by Satanists. The Satanist would only employ the use of a black mass as a form of psychodrama. Furthermore, a black mass does not necessarily imply that the performers of such are Satanists. A black mass is essentially a parody of the religious service of the Roman Catholic Church, but can be loosely applied to a satire on any religious ceremony.

To the Satanist, the black mass, in its blaspheming of orthodox rites, is nothing more than a redundancy. The services of all established religions are actually parodies of old rituals performed by the worshippers of the earth and the flesh. In attempts to de-sexualize and dehumanize the Pagan beliefs, later men of spiritual faith whitewashed the honest meanings behind the rituals into the bland euphemisms now considered to be the "true mass." Even *if* the Satanist were to spend each night performing a black mass, he would no more be performing a travesty than the devout churchgoer who unwittingly attends his own "black mass"—*his* spoof on the honest and emotionally-sound rites of Pagan antiquity.

Any ceremony considered a black mass must effectively shock and outrage, as this seems to be the measure of its success. In the Middle Ages, blaspheming the holy church was shocking. Now, however, the Church does not present the awesome image it did during the inquisition. The traditional black mass is no longer the outrageous spectacle to the dilettante or renegade priest that it once was. If the Satanist wishes to create a ritual to blaspheme an accepted institution, for the purpose of psychodrama, he is careful to choose one that is now in vogue to parody. Thus, he is truly stepping on a sacred cow.

A black mass, today, would consist of the blaspheming of such "sacred" topics as Eastern mysticism, psychiatry, the psychedelic movement, ultra-liberalism, etc. Patriotism would be championed, drugs and their gurus would be defiled, acultural militants would be deified, and the decadence of ecclesiastical theologies might even be given a Satanic boost.

The Satanic magus has always been the catalyst for the dichotomy necessary in molding popular beliefs, and in this case a ceremony in the nature of a black mass may serve a far-reaching magical purpose.

In the year 1666, some rather interesting events occurred in France. With the death of François Mansart, the architect of the trapezoid, whose geometrics were to become the prototype of the haunted house, the Palace of Versailles was being constructed, in accordance with his plans. The last of the glamorous priestesses of Satan, Jeanne-Marie Bouvier (Madame Guyon) was to be overshadowed by a shrewd opportunist and callous businesswoman named Catharine Deshayes, otherwise known as LaVoisin. Here was an erstwhile beautician who, while dabbling in abortions and purveying the most efficient poisons to ladies desirous of eliminating unwanted husbands or lovers, found in the lurid accounts of the "messes noir" a proverbial brainstorm.

It is safe to say that 1666 was the year of the first "commercial" black mass! In the region south of St. Denis, which is now called LaGarenne, a great walled house was purchased by LaVoisin and fitted with dispensaries, cells, laboratories, and . . . a chapel. Soon it became *de rigueur* for royalty and lesser dilettantes to attend and participate in the very type of service mentioned earlier in this chapter. The organized fraud perpetrated in these ceremonies has

become indelibly marked in history as the "true black mass."

When LaVoisin was arrested on March 13, 1679 (in the Church of Our Blessed Lady of Good Tidings, incidentally), the die had already been cast. The degraded activities of LaVoisin had stifled the majesty of Satanism for many years to come.

The Satanism-for-fun-and-games fad next appeared in England in the middle 18th Century in the form of Sir Francis Dashwood's Order of the Medmanham Franciscans, popularly called The Hell-Fire Club. While eliminating the blood, gore, and baby-fat candles of the previous century's masses, Sir Francis managed to conduct rituals replete with good dirty fun, and certainly provided a colorful and harmless form of psychodrama for many of the leading lights of the period. An interesting sideline of Sir Francis, which lends a clue to the climate of the Hell-Fire Club, was a group called the Dilettanti Club, of which he was the founder.

It was the 19th Century that brought a whitewashing to Satanism, in the feeble attempts of "white" magicians trying to perform "black" magic. This was a very paradoxical period for Satanism, with writers such as Baudelaire and Huysmans who, despite their apparent obsession with evil, seemed nice enough fellows. The Devil developed his Luciferian personality for the public to see, and gradually evolved into a sort of drawing-room gentleman. This was the era of "experts" on the black arts, such as Eliphas Levi and countless trance-mediums who, with their carefully bound spirits and demons, have also succeeded in binding the minds of many who call themselves parapsychologists to this day!

As far as Satanism is concerned, the closest outward signs of this were the neo-Pagan rites conducted by MacGregor Mathers' Hermetic Order of the Golden Dawn, and Aleister Crowley's later Order of the Silver Star (A.·. A.·.—Argentinum Astrum) and Order of Oriental Templars (O.T.O.),* which paranoiacally denied any association with Satanism, despite Crowley's self-imposed image of the beast of revelation. Aside from some rather charming poetry and a smattering of magical bric-a-brac, when not climbing mountains Crowley spent most of his time as a poseur par excellence and worked overtime to be wicked. Like his contemporary, Rev.(?) Montague Summers, Crowley obviously spent a large part of his life with his tongue jammed firmly into his cheek, but his followers, today, are somehow able to read esoteric meaning into his every word.

Perennially concurrent with these societies were the sex clubs using Satanism as a rationale that persists today, for which tabloid newspaper writers may give thanks.

If it appears that the black mass developed from a literary invention of the church, to a depraved commercial actuality, to a psychodrama for dilettantes and iconoclasts, to an ace in the hole for popular media . . . then *where* does it fit into the true nature of Satanism—and *who* was practicing Satanic magic in those years beyond 1666?

The answer to this riddle lies in another. Is the person generally considered to be a Satanist really practicing Satanism *in its true sense*, or rather from the point of view taken by the opinion makers of heavenly persuasion? It has often been said, and rightly so, that all of the books about the Devil have been written by the agents of God. It is, therefore, quite easy to understand how a certain breed of devil worshippers was created through the inventions of theologians. This erstwhile "evil" character is not necessarily practicing *true* Satanism.

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* "Ordo Templi Orientis," Crowley's take-off on the German sect of the same name, originally founded in 1902, and practicing some of the principles set forth in this volume.

Nor is he a living embodiment of the element of untrammeled pride or majesty of self which gave the post-Pagan world the churchman's definition of evil. He is instead the by-product of later and more elaborate propaganda.

The pseudo-Satanist has always managed to appear throughout modern history, with his black masses of varying degrees of blasphemy; but the *real* Satanist is not quite so easily recognized as such.

It would be an over-simplification to say that every successful man and woman on earth is, without knowing it, a practicing Satanist; but the thirst for earthly success and its ensuing realization are certainly grounds for Saint Peter turning thumbs down. If the rich man's entry into heaven seems as difficult as the camel's attempt to go through the eye of a needle; if the love of money is the root of all evil; then we must at least assume the post powerful men on earth to be the most Satanic. This applies to financiers, industrialists, popes, poets, dictators, and all assorted opinion-makers and field marshals of the world's activities.

Occasionally, through "leakages," one of the enigmatic men or women of earth will be found to have "dabbled" in the black arts. These, of course, are brought to light as in the "mystery men" of history. Names like Rasputin, Zaharoff, Cagliostro, Rosenberg and their ilk are links—clues, so to speak, of the true legacy of Satan . . . a legacy which transcends ethnic, racial, and economic differences and temporal ideologies, as well. The Satanist has always ruled the earth . . . and always will, by whatever name he is called.

One thing stands sure: the standards, philosophy and practices set forth on these pages are those employed by the most self-realized and powerful humans on earth. In the secret thoughts of each man and woman, still motivated by sound and unclouded minds, resides the potential of the Satanist, as always has been. The sign of the horns shall appear to many, now, rather than the few; and the magician will stand forth that he may be recognized.

(EARTH)

THE BOOK OF BELIAL

THE MASTERY OF THE EARTH

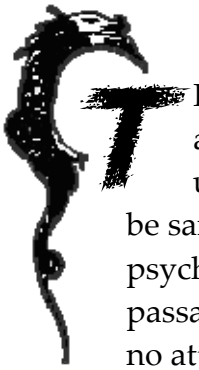
The greatest appeal of magic is not in its application, but in its esoteric meanderings. The element of mystery which so heavily enshrouds the practice of the black arts has been fostered, deliberately or out of ignorance, by those who often claim the highest expertise in such matters. If the shortest distance between two points is a straight line, then established occultists would do well as maze-makers. The basic principles of ceremonial magic have been relegated for so long to infinitely classified bits of scholastic mysticism, that the would-be wizard becomes the *victim* of the very art of misdirection which *he, himself, should be employing!* An analogy may be drawn of the student of applied psychology who, though knowing all of the answers, cannot make friends.

What good is a study of falsehoods, unless everyone believes in falsehoods? Many, of course, DO believe in falsehoods, but still ACT according to natural law. It is upon this premise that Satanic magic is based. This is a primer—a basic text on materialistic magic. It is a Satanic *McGuffey's Reader*.

Belial means "without a master," and symbolizes true independence, self-sufficiency, and personal accomplishment. Belial represents the earth element, and herein will be found magic with both feet on the ground—real, hard-core, magical procedure—not mystical platitudes devoid of objective reason. Probe no longer. Here is bedrock!

THE THEORY AND PRACTICE OF SATANIC MAGIC

(Definition and Purpose)



THE definition of magic, as used in this book, is: "The change in situations or events in accordance with one's will, which would, using normally accepted methods, be unchangeable." This admittedly leaves a large area for personal interpretation. It will be said, by some, that these instructions and procedures are nothing more than applied psychology, or scientific fact, called by "magical" terminology—until they arrive at a passage in the text that is "based on no known scientific finding." It is for this reason that no attempt has been made to limit the explanations set forth to a set nomenclature. Magic is never totally scientifically explainable, but science has always been, at one time or another, considered magic.

There is no difference between "White" and "Black" magic, except in the smug hypocrisy, guilt-ridden righteousness, and self-deceit of the "White" magician himself. In the classical religious tradition, "White" magic is performed for altruistic, benevolent, and "good" purposes; while "Black" magic is used for self-aggrandizement, personal power, and "evil" purposes. No one on earth ever pursued occult studies, metaphysics, yoga, or any other "white light" concept, without ego gratification and personal power as a goal. It just so happens that some people enjoy wearing hair shirts, and others prefer velvet or silk. What is pleasure to one, is pain to another, and the same applies to "good" and "evil." Every practitioner of witchcraft is convinced that he or she is doing the "right" thing.

Magic falls into two categories, ritual or ceremonial, and non-ritual or manipulative. Ritual magic consists of the performance of a formal ceremony, taking place, at least in part, within the confines of an area set aside for such purposes and at a specific time. Its main function is to isolate the otherwise dissipated adrenal and other emotionally induced energy, and convert it into a dynamically transmittable force. It is purely an emotional, rather than intellectual, act. Any and all intellectual activity must take place *before* the ceremony, not during it. This type of magic is sometimes known as "GREATER MAGIC."

Non-ritual or manipulative magic, sometimes called "LESSER MAGIC," consists of the wile and guile obtained through various devices and contrived situations, which when utilized, can create "change, in accordance with one's will." In olden times this would be called "fascination," "glamour," or the "evil eye."

Most of the victims of the witch trials were not witches. Often the victims were eccentric old women who were either senile or did not conform to society. Others were exceptionally attractive women who turned the heads of the men in power, and were not responsive to their advances. The real witches were rarely executed, or even brought to trial, as they were proficient in the art of enchantment and could charm the men and save their own lives. Most of the real witches were sleeping with the inquisitors. This is the origin of the word

"glamour." The antiquated meaning of glamour is witchcraft. The most important asset to the modern witch is her ability to be alluring, or to utilize glamour. The word "fascination" has a similarly occult origin. Fascination was the term applied to the evil eye. To fix a person's gaze, in other words, fascinate, was to curse them with the evil eye. Therefore, if a woman had the ability to fascinate men, she was regarded as a witch.

Learning to effectively utilize the command to LOOK, is an integral part of a witch's or warlock's training. To manipulate a person, you must first be able to attract and hold his attention. The three methods by which the command to look can be accomplished are the utilization of sex, sentiment, or wonder, or any combination of these. A witch must, *honestly*, decide into which category she most naturally falls. The first category, that of sex, is self-evident. If a woman is attractive or sexually appealing, she should do everything in her power to make herself as enticing as possible, thereby using sex as her most powerful tool. Once she has gained the man's attention, by using her sex appeal, she is free to manipulate him to her will. The second category is sentiment. Usually older woman fit into this category. This would include the "cookie lady" type witch, who might live in a little cottage, and be thought of by people as being a bit eccentric. Children are usually enchanted by the fantasy that this type of witch can provide for them, and young adults seek her out for her sage-like advice. Through their innocence, children can recognize her magical power. By conforming to an image of the sweet little old lady next door, she can employ the art of misdirection to accomplish her goals. The third category is the wonder theme. This category would apply to the woman who is strange or awesome in her appearance. By making her strange appearance work for her, she can manipulate people simply because they are fearful of the consequences should they not do as she asks.

Many women fit into more than one of these categories. For example, the young girl who has an appearance of freshness and innocence, but at the same time is very sexy, combines sex appeal with sinister overtones, uses sex and wonder. After evaluating her assets, each witch must decide into which category or combination of categories she fits, and then utilize these assets in their proper form.

To be a successful warlock, a man must similarly fit himself into the proper category. The handsome or sexually appealing man would, naturally, fit into the first category—sex. The second, or sentiment category would apply to the older man who has, perhaps, an elfin or forest wizard appearance. The sweet old grandpa (often a dirty old man!) would also be in the sentiment category. The third type would be the man who presents a sinister or diabolic appearance. Each of these men would apply his particular brand of the command to look, in much the same way as the women previously described.

Visual imagery utilized for emotional reaction is certainly the most important device incorporated in the practice of lesser magic. Anyone who is foolish enough to say "looks don't mean a thing" is indeed deluded. Good looks are unnecessary, but "looks" certainly are needed!

Odor is another important manipulative factor in lesser magic. Remember, animals fear and distrust anyone or anything that doesn't smell! And even though we may, as human animals, deny many of the judgments based on this sense consciously, we still are motivated by our sense of smell just as surely as any all-fours animal. If you are a man, and wish to enchant a woman, allow the natural secretions of your body to pervade the

atmosphere immediately around you, and work in animalistic contrast to the vestments of social politeness that you wear upon your back. If you, as a woman, wish to bewitch a man, do not fear that you might "offend" simply because the oils and fragrances of your flesh have not been scrubbed away, or that place between your thighs is not dry and sterile. These natural odors are the sexual stimulants which nature, in her magical wisdom, has provided.

The sentiment stimulants are those odors that will appeal to pleasant memories and nostalgia. The enchanting of a man, through his stomach, is first established by the smell of cooking! A "sentiment" type of witch will find this one of the most useful of all charms. It is not so facetious to dwell upon the technique of the man who wished to charm the young lady who had been displaced from her home of childhood joys, which happened to be a fishing village. Wise to the ways of lesser magic, he neatly tucked a mackerel into his trousers pocket, and reaped the rewards that great fondness may often bring.

THE THREE TYPES OF SATANIC RITUAL

THERE are three types of ceremony incorporated in the practice of Satanic magic. Each of these correspond to a basic human emotion. The first of these we shall call a sex ritual.

A sex ritual is what is commonly known as a love charm or spell. The purpose in performing such a ritual is to create desire on the part of the person whom you desire, or to summon a sex partner to fulfill your desires. If you have no specific person or type of person in mind strong enough to cause direct sexual feeling culminating in orgasm, you will not succeed in performing as successful working. The reason for this is that even if the ritual was successful, by accident, what good would it serve if you could not take advantage of your eventual opportunity because of lack of stimulation or desire? It is easy to confuse enchantment for your ulterior motives, with spell-casting to satisfy your sexual desires.

Enchantment for self-aggrandizement, when accompanied by ceremonial magic, falls into the category of either the compassion or the destruction ritual, or possibly both. If you want or need something so badly you are sad or feel much anguish without it, without causing hurt on another's part, then this would incorporate a compassion ritual to increase your power. If you wish to enchant or entrap a deserving victim for your own purposes, you would employ a destruction ritual. These formulas are to be adhered to, as applying the wrong type of ritual towards a desired result can lead to trouble of a complicated nature.

A good example of this is the girl who finds herself plagued by a relentless suitor. If she has done little to encourage him, then she should recognize him for the psychic vampire he is, and let him play his masochistic role. If, however, she has enchanted him frivolously, giving him every encouragement and then finds herself a steady object of sexual desire, much to her dismay, she has no one to blame but herself. Such exercises are only ego boosts, borne of an indoctrination of ego denial which makes these little bewitchments necessary. The Satanist has enough ego strength to use enchantments for her own sexual gratification, or to gain power or success of a specific nature.

The second type of ritual is of a compassionate nature. The compassion, or sentiment, ritual is performed for the purpose of helping others, or helping oneself. Health, domestic happiness, business activities, material success, and scholastic prowess are but a few of the situations covered in a compassion ritual. It might be said that this form of ceremony could fall into the realm of *genuine* charity, bearing in mind that "charity begins at home."

The third motivating force is that of destruction. This is a ceremony used for anger, annoyance, disdain, contempt, or just plain hate. It is known as a hex, curse, or destroying agent.

One of the greatest of all fallacies about the practice of ritual magic is the notion that one

must believe in the powers of magic before one can be harmed or destroyed by them. Nothing could be farther from the truth, as the most receptive victims of curses have always been the greatest scoffers. The reason is frighteningly simple. The uncivilized tribesman is the first to run to his nearest witch-doctor or shaman when he feels a curse has been placed upon him by an enemy. The threat and presence of harm is with him consciously, and belief in the power of the curse is so strong that he will take every precaution against it. Thus, through the application of sympathetic magic, he will counteract any harm that might come his way. This man is watching his step, and not taking any chances.

On the other hand, the "enlightened" man, who doesn't place any stock in such "superstition," relegates his instinctive fear of the curse to his unconscious, thereby nourishing it into a phenomenally destructive force that will multiply with each succeeding misfortune. Of course, every time a new setback occurs, the non-believer will automatically deny any connection with the curse, *especially* to himself. The emphatic conscious denial of the potential of the curse is the very ingredient that will create its success, through setting-up of accident prone situations. In many instances, the victim will deny any magical significance to his fate, even unto his dying gasp—although the magician is perfectly satisfied, so long as his desired results occur. It must be remembered that *it matters not whether anyone attaches any significance to your working, so long as the results of the working are in accordance with your will*. The super-logician will always explain the connection of the magical ritual to the end result as "coincidence."

Whether magic is performed for constructive or destructive purposes, the success of the operation is dependent on the receptivity of the person who is to receive the blessing or curse, as the case may be. In the case of a sex or compassion ritual, it *helps* if the recipient has faith and believes in magic, but the victim of a hex or curse is much more prone to destruction if he DOES NOT believe in it! So long as man knows the meaning of fear, he will need the ways and means to defend himself against his fears. No one knows everything, and as long as there is wonder, there will always be an apprehension of the unknown, where there are potentially dangerous forces. It is this natural fear of the unknown, a first cousin to the fascination *towards* the unknown, that impels the man of logic towards his very explanations. Obviously, the man of science is motivated to discovery by his very sense of wonder. And yet, how sad that this man who calls himself logical is often the last to recognize the essence of ritual magic.

If religious faith can make bleeding wounds appear on the body in approximation to the wounds supposedly inflicted on Christ, it is called stigmata. These wounds appear as a result of compassion driven to an emotionally violent extreme. Why, then, should there be any doubt as to the destructive extremes of fear and terror. The so-called demons have the power to destroy in a flesh rending manner, theoretically, as much as a handful of nails, long rusted away, can create blood-dripping ecstasy in a person convinced he is hooked upon the cross of Calvary.

Therefore, never attempt to convince the skeptic upon whom you wish to place a curse. Allow him to scoff. To enlighten him would lessen your chance of success. Listen with benign assurance as he laughs at your magic, knowing his days are filled with turmoil all the while. If he is despicable enough, by Satan's grace, he might even die—laughing!

A WORD OF WARNING!
TO THOSE WHO WOULD PRACTICE THESE ARTS—

Concerning Sex or Lust:	*Take full advantage of spells and charms that work; if you be a man, plunge your erect member into her with lascivious delight; if you be a woman, open wide your loins in lewd anticipation.*
Concerning Compassion:	*Be resolved that you'll have no regrets at the expense of the help that you have given others, should their new-found blessings place an obstacle in your path. Be grateful for things that come to you through the use of magic.*
Concerning Destruction:	*Be certain you DO NOT care if the intended victim lives or dies, before you throw your curse, and having caused their destruction, revel, rather than feel remorse.*

HEED WELL THESE RULES—OR IN EACH CASE YOU WILL SEE A REVERSAL OF YOUR DESIRES WHICH WILL HARM, RATHER THAN HELP, YOU!

THE RITUAL, OR "INTELLECTUAL DECOMPRESSION," CHAMBER

A MAGICAL ceremony may be performed by oneself or in a group, but the advantages of each should be made clear.

A group ritual is certainly much more of a reinforcement of faith, and an instillation of power, than is a private ceremony. The massing together of persons who are dedicated to a common philosophy is bound to insure a renewal of confidence in the power of magic. The pageantry of religion consistently becomes a solitary situation it reaches into that realm of self-denial which runs concurrent with anti-social behavior.

It is for this reason that the Satanist should attempt to seek out others with whom to engage in these ceremonies.

In the case of a curse or destruction ritual, it sometimes helps the magician if his desires are intensified by other members of the group. There is nothing in this type of ceremony which would lead to embarrassment on the part of those conducting a ritual of this sort, since anger and the symbolic destruction of the intended victim are the essential ingredients.

On the other hand, a compassion ritual, with its unashamed shedding of tears, or a sex ritual, with its masturbatory and orgasmic overtones, would most likely succeed best if privately performed.

There is no place for self-consciousness in the ritual chamber, unless that very self-consciousness is an integral part of the role being played, and can be used to good advantage i.e.: the shame felt by a prudent woman serving as an altar, who, through her embarrassment, feels sexual stimulation.

Even in a totally personalized ritual, however, the standardized preliminary invocations and devices should be employed before the intimate fantasies and acting out occur. The formal part of the ritual can be performed in the same room or chamber as the personalized working or, the formal ceremony in one place, the personal in another. The beginning and end of the ritual must be conducted within the confines of the ritual chamber containing the symbolic devices (altar, chalice, etc.).

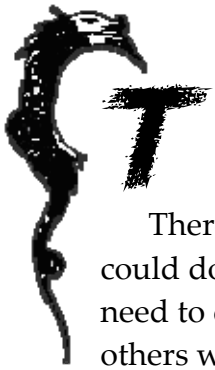
The formalized beginning and end of the ceremony acts as a dogmatic, anti-intellectual device, the purpose of which is to disassociate the activities and frame of reference of the outside world from that of the ritual chamber, where the whole will must be employed. This facet of the ceremony is *most* important to the intellectual, as he *especially* requires the "decompression chamber" effect of the chants, bells, candles, and other trappings, before he can put his pure and willful desires to work for himself, in the projection and utilization of his imagery.

The "intellectual decompression chamber" of the Satanic temple might be considered a training school for temporary ignorance, as are ALL religious services! The difference is that

the Satanist KNOWS he is practicing a form of contrived ignorance in order to expand his will, whereas another religionist doesn't—or if he does know, he practices that form of self-deceit which forbids such recognition. His ego is already too shaky from his religious inculcation to allow himself to admit to such a thing as self-imposed ignorance!

THE INGREDIENTS USED IN THE PERFORMANCE OF SATANIC MAGIC

A. Desire



THE first ingredient in the performance of a ritual is desire, otherwise known as motivation, temptation, or emotional persuasion. If you do not truly desire any end result, you should not attempt to perform a working.

There is no such thing as a "practice" working, and the only way that a magician could do "tricks" such as moving inanimate objects, would be to have a strong emotional need to do so. It is true that if the magician wishes to gain power through impressing others with his feats of magic, he must produce tangible proof of his ability. The Satanic concept of magic, however, fails to find gratification in the proving of magical prowess.

The Satanist performs his ritual to insure the outcome of his desires, and he would not waste his time nor force of will on something so inconclusive as rolling a pencil off a table, etc. through the application of magic. The amount of energy needed to levitate a teacup (genuinely) would be of sufficient force to place an idea in a group of people's heads half-way across the earth, in turn, motivating them in accordance with your will. The Satanist knows that even if you succeeded in lifting the teacup from the table, it would be assumed that trickery was used anyway. Therefore, if the Satanist wants to float objects in mid-air, he uses wires, mirrors, or other devices, and saves his force for self-aggrandizement. All "gifted" mediums and white-light mystics practice pure and applied stage magic, with their blindfolds and sealed envelopes, and any fairly competent stage magician, carnival worker, or lodge-hall entertainer can duplicate the same effect—although lacking, perhaps, the sanctimonious "spiritual" overtones.

A little child learns that if he wishes for something hard enough, it will come true. This is meaningful. Wishing indicates desire, whereas prayer is accompanied by apprehension. Scripture has twisted desire into lust, covetousness, and greed. Be as a child, and do not stifle desire, lest you lose touch with the first ingredient in the performance of magic. Be led into temptation, and take that which tempts, whenever you can!

B. Timing

In every successful situation, one of the most important ingredients is the proper timing. In the performance of a magical ritual, timing can mean success or failure to an even greater extent. The best time to cast your spell or charm, hex or curse, is when your target is at his most receptive state. Receptivity to the will of the magician is assured when the recipient is as passive as possible. No matter how strong-willed one is, he is naturally passive while he is asleep; therefore, the best time to throw your magical energy towards your target is when he

or she sleeps.

There are certain periods of the sleep cycle that are better than others for susceptibility to outside influences. When a person is normally fatigued from a day's activities, he will "sleep like a log" until his mind and body are rested. This period of profound sleep usually lasts about four to six hours, after which the period of "dream sleep" occurs which lasts two or three hours, or until awakening. It is during this "dream sleep" that the mind is most receptive to outside or unconscious influence.

Let us assume the magician wishes to cast a spell on a person who would usually retire at 11 o'clock in the evening, and rise at 7 o'clock in the morning. The most effective time to perform a ritual would be about 5 o'clock in the morning, or two hours before the recipient awakens.

It is to be emphasized that the magician must be at his peak of efficiency, as he represents the "sending" factor when he performs his ritual. Traditionally speaking, witches and sorcerers are night people, and understandably so. What better schedule on which to live, for the sending of thoughts towards unsuspecting sleepers! If only people were aware of the thoughts injected into their minds while they slept! The dream state is the birthplace of much of the future. Great thoughts are manifest upon awakening, and the mind that retains, in conscious form, these thoughts, shall produce much. But he who is guided by thoughts unrecognized is led into situations that will later be interpreted as "fate," "God's will," or accident.

There are other times in each person's day that lend themselves to the receiving of the will of the wizard. Those times when day-dreaming or boredom ensue, or when time hangs heavy, are fertile periods of suggestibility.

If a woman is the target for your spell, do not forget the importance of the menstrual cycle. If man were not dulled through his stifling evolutionary development, he would know, as an all-fours animal knows, when the female was most sexually inclined. Man's snout, however unsullied by cheap opiates, is not normally equipped to ferret out such tell-tale erotic scents. Even if he were so endowed with such olfactory powers, the object of his quest would most likely "throw him off the scent" through the use of massive doses of perfumery to cover and smother the "offending" effluvium, or eliminate detection completely, by the astringent action of powerful deodorants.

Despite these discouraging factors, man is still motivated to desire or be repelled, as the case may be, by his unconscious recognition of the change in woman's body chemistry. This is accomplished in the form of a sensory cue, which is olfactory in its nature. To go backwards, in what would amount to a return to the all-fours animal, would seem to be the best exercise for the conscious application of these powers, but to the squeamish might smack of lycanthropy. There is, however, an easier way, and that is to simply ascertain the dates and frequency of the menstrual cycle of the woman who is your target. It is immediately before and after the period itself that the average woman is most sexually approachable. Therefore, the magician will find the sleep period during these times most effective for the instillation of thoughts or motivations of a sexual nature.

Witches and sorceresses have a much greater range of time in which to cast their spells toward the men of their choice. Because man is more consistent in his sexual drives than woman (although there are many women with equal or even greater lusts), day to day

timing is not as important. Any man who is not already drained of all sexual energy is a "sitting duck" for the proficient witch. The time of the year following the spring equinox is the most fraught with sexual vigor in a man, and he asserts himself accordingly; but the witch, in turn, must work her magic stronger, as she will find his eyes will stray.

Should the fearful ask, "Is there no defense against such witchery?" it must be answered thus "Yes, there is protection. You must never sleep, never daydream, never be without a vital thought, and never have an open mind. Then you shall be protected from the forces of magic."

C. Imagery

The adolescent boy who takes great care in carving, on a tree, a heart containing his and his love object's initials; the little chap who sits by the hour drawing his conception of sleek automobiles; the tiny girl who rocks a scuffed and ragged doll in her arms, and thinks of it as her beautiful little baby—these capable witches and warlocks, these natural magicians, are employing the magical ingredient known as imagery, and the success of any ritual depends on it.

Children, not knowing or caring if they possess artistic skill or other creative talents, pursue their goals through the use of imagery of their own manufacture, whereas "civilized" adults are much more critical of their own creative efforts. This is why a "primitive" magician can utilize a mud doll or crude drawing to successful advantage in his magical ceremonies. To HIM, the image is as accurate as needs be.

Anything which serves to intensify the emotions during a ritual will contribute to its success. Any drawing, painting, sculpture, writing, photograph, article of clothing, scent, sound, music, tableau, or contrived situation that can be incorporated into the ceremony will serve the sorcerer well.

Imagery is a constant reminder, an intellect-saving device, a working substitute for the real thing. Imagery can be manipulated, set up, modified, and created, all according to the will of the magician, and the very blueprint that is created by imagery becomes the formula which leads to reality.

If you wish to enjoy sexual pleasures with the one of your choice, you must create the situation you desire on paper, canvas, by the written word, etc., in as overstated a way as possible, as an integral part of the ceremony.

If you have material desires, you must gaze upon images of them—surround yourself with the smells and sounds conducive to them—create a lodestone which will attract the situation or thing that you wish!

To insure the destruction of an enemy, you must destroy them by proxy! They must be shot, stabbed, sickened, burned, smashed, drowned, or rent in the most vividly convincing manner! It is easy to see why the religions of the right-hand path frown upon the creation of "graven images." The imagery used by the sorcerer is a working mechanism for material reality, which is totally opposed to esoteric spirituality.

A Greek gentleman of magical persuasion once wanted a woman who would satisfy his every desire, and so obsessed with the unfound object of his dreams was he, that he went

about constructing such a wonderful creature. His work completed, he fell so convincingly and irrevocably in love with the woman he had created that she was no longer stone, but mortal flesh, and alive and warm; and so the magus, Pygmalion, received the greatest of magical benedictions, and the beautiful Galatea was his.

D. Direction

One of the most overlooked ingredients in the working of magic is the accumulation and subsequent direction of force toward an effective end.

Altogether too many would-be witches and warlocks will perform a ritual, and then go about with tremendous anxiety waiting for the first sign of a successful working. For all intent and purpose, they might as well get down on their knees and pray, for their very anxiety in waiting for the desired results only nullifies any real chance of success. Furthermore, with this attitude, it is doubtful that enough concentrated energy to even perform a proper ceremony could be stored up in the first place.

To dwell upon or constantly complain about the situation upon which your ritual would be based only guarantees the weakening of what should be ritualistically directed force, by spreading it thin and diluting it. Once the desire has been established strongly enough to employ the forces of magic, then every attempt must be made to symbolically give vent to these wishes IN THE PERFORMANCE OF THE RITUAL—NOT before or after!

The purpose of the ritual is to FREE the magician from thoughts that would consume him, were he to dwell upon them constantly. Contemplation, daydreaming and constant scheming burns up emotional energy that could be gathered together in a dynamically usable force; not to mention the fact that normal productivity is severely depleted by such consuming anxiety.

The witch who casts her spells between long waits by the telephone, anticipating her would-be lover's call; the destitute warlock who invokes Satan's blessing, then waits on pins and needles for the check to arrive; the man, saddened by the injustices wrought upon him, who, having cursed his enemy, plods his way, long of face, and furrowed of brow—all are common examples of misdirected emotional energy.

Small wonder that the "white" magician fears retribution after casting an "evil" spell! Retribution, to the guilt-ridden sender, would be assured, by their very conscience-stricken state!

E. The Balance Factor

The Balance Factor is an ingredient employed in the practice of ritual magic which applies to the casting of lust and compassion rituals more than in the throwing of a curse. This ingredient is a small, but extremely important one.

A complete knowledge and awareness of this factor is an ability few witches and warlocks ever attain. This is, simply, knowing the proper type of individual and situation to work your magic on for the easiest and best results. Knowing one's own limitations is a

rather odd bit of introspection, it would seem, for a person who should be able to perform the impossible; but under many conditions it can make the difference between success and failure.

If, in attempting to attain your goal through either greater or lesser magic, you find yourself failing consistently, think about these things: Have you been the victim of a misdirected, overblown ego which has caused you to want something or someone when the chances are virtually non-existent? Are you a talentless, tone-deaf individual who is attempting, through magic, to receive great acclaim for your unmusical voice? Are you a plain, glamorless witch with oversized feet, nose, and ego, combined with an advanced case of acne, who is casting love spells to catch a handsome young movie star? Are you a gross, lumpy, lewd-mouthed, snaggle-toothed loafer who is desirous of a luscious young stripper? If so, you'd better learn to use the balance factor, or else expect to fail consistently!

To be able to adjust one's wants to one's capabilities is a great talent, and too many people fail to realize that if they are unable to attain the maximum, "a half a loaf *can* be better than none." The chronic loser is always the man who, having nothing, if unable to make a million dollars, will reject any chance to make fifty thousand with a disgruntled sneer.

One of the magician's greatest weapons is knowing himself; his talents, abilities, physical attractions and detractions, etc., and when, where, and *with whom* to utilize them! The man with nothing to offer, who approaches the man who is successful with grandiose advice and promise of great wealth, has the alacrity of the flea climbing up the elephant's leg with the intention of rape!

The aspiring witch who deludes herself into thinking that a powerful enough working will *always* succeed, despite a magical imbalance, is forgetting one essential rule: MAGIC IS LIKE NATURE ITSELF, AND SUCCESS IN MAGIC REQUIRES WORKING IN HARMONY WITH NATURE, NOT AGAINST IT.

THE
SATANIC RITUAL

A. NOTES WHICH ARE TO BE OBSERVED BEFORE BEGINNING RITUAL

1 Person performing ritual stands facing the altar and symbol of Baphomet throughout ritual, except when other positions are specifically indicated.

2 If possible, altar should be against west wall.

3 In rituals performed by one person the role of priest is not required. When more than one person is involved in the ceremony, one of them must act as priest. In a private ritual the sole performer follows the instructions for the priest.

4 Whenever the words "Shemhamforash!" and "Hail Satan!" are spoken by the person acting as priest, the other participants will repeat the words after him. The gong is struck following the other participants' response to "Hail Satan!"

5 Conversing (except within the context of the ceremony) and smoking are prohibited after the bell is rung at the beginning, until after it is again rung at the end of the ritual.

6 The Book of Belial contains the principles of Satanic magic and ritual. *Before* attempting the rituals in the *Book of Leviathan*, it is imperative that you read *and understand the complete Book of Belial*. Until you have done so, no degree of success can be expected from the thirteen steps which follow.

B. THE THIRTEEN STEPS

(See *Devices Used in a Satanic Ritual* for detailed instructions.)

1 Dress for ritual.

2 Assemble devices for ritual; light candles and shut out all outside light sources; place parchments to right and left of the altar as indicated.

3 If a woman is used as the altar she now takes her position—head pointing south, feet pointing north.

4 Purification of the air by ringing of the bell.

5 "Invocation to Satan" and "Infernal Names" which follow (see *Book of Leviathan*) are now read aloud by priest. Participants will repeat each Infernal Name after it has been said by priest.

6 Drink from chalice.

7 Turning counter-clockwise, the priest points with the sword to each cardinal point of the compass and calls forth the respective Princes of Hell: Satan from the south, Lucifer from the east, Belial from the north, and Leviathan from the west.

8 Perform benediction with the phallus (if one is used).

9 Priest reads aloud appropriate invocation for respective ceremony: Lust, Compassion, or Destruction (see *Book of Leviathan*).

10 In the case of a personalized ritual this step is extremely important. Solitude is compatible with the expressing of the most secret desires, and no attempt to "hold back" should be made in the acting out, verbalizing, or casting of images pertaining to your desires. It is at this step that your "blueprint" is drawn, wrapped, and sent off to the recipient of your working.

(A)

To Summon One For Lustful Purpose Or Establish A Sexually Gratifying Situation

Leave the area of the altar and remove yourself to that place, either in the same room or without, that will be most conducive to the working of the respective ritual. Then, fashion whatever imagery you possibly can that will parallel in as exact a way possible the situation towards which you strive. Remember, you have five senses to utilize, so do not feel you must limit your imagery to one. Here are devices that may be employed (either alone, or in any combination):

a. graphic imagery such as drawings, paintings, etc.
b. written imagery such as stories, plays, descriptions of desires and eventual outcome of same.
c. acting out the desire in tableau or playet, either as yourself or portraying the role of the object of your desire (transference), using any devices necessary to intensify imagery.
d. any odors relative to the desired person or situation.
e. any sounds or background noises conducive to a strong image.

Intense sexual feeling should accompany this step of the ritual, and after sufficient imagery is obtained, as strong an orgasm as is possible should serve as climax to this step. This climax should be attained using any masturbatory or auto-erotic means necessary. After orgasm is obtained, return to the location of the altar and proceed with step #11.

(B)

To Insure Help Or Success For One Who Has Your Sympathy Or Compassion (Including Yourself)

Remain in close proximity of the altar and with as vivid a mental image as possible of the person you wish to help (or intense self-pity), state your desire in your own terms. Should your emotions be genuine enough, they will be accompanied the shedding of tears, which should be allowed to flow without restraint. After this exercise in sentiment is completed, proceed to step #11.

(C)

To Cause The Destruction Of An Enemy

Remain in the area of the altar unless imagery is more easily obtained in another spot, such as in the vicinity of the victim. Producing the image of the victim, proceed to inflict the destruction upon the effigy in the manner of your choice. This can be done in the following ways:

a. the sticking of pins or nails into a doll representing your victim; the doll may be cloth, wax, wood, vegetable matter, etc.
b. the creation of graphic imagery depicting the method of your victim's destruction; drawings, paintings, etc.
c. the creation of a vivid literary description of your victim's ultimate end.
d. a detailed soliloquy directed at the intended victim, describing his torments and annihilation.
e. mutilation, injury, infliction of pain or illness by proxy using any other means or devices desired.

Intense, calculated hatred and disdain should accompany this step of the ceremony, and no attempt should be made to stop this step until the expended energy results in a state of relative exhaustion on the part of the magician. When the exhaustion ensues, proceed to step #11.

11(a) If requests are written, they are now read aloud by the priest and then burned in the flames of the appropriate candle. “Shemhamforash!” and “Hail Satan!” is said after each request.

11(b) If requests are given verbally, participants (one at a time) now tell them to the priest. He then repeats in his own words (those which are most emotionally stimulating to him) the request. “Shemhamforash!” and “Hail Satan!” is said after each request.

12 Appropriate Enochian Key is now read by the priest, as evidence of the participants’ allegiance to the Powers of Darkness.

13 Ringing of the bell as pollutionary, and then the words “SO IT IS DONE” are spoken by the priest.

END OF RITUAL

C. DEVICES USED IN A SATANIC RITUAL

CLOTHING

Black robes are worn by the male participants. The robes may be cowled or hooded, and if desired may cover the face. The purpose in covering the face is to allow the participant freedom to express emotion in the face, without concern. It also lessens distraction on the part of one participant towards another. Female participants wear garments which are sexually suggestive; or all black clothing for older women. Amulets bearing the sigil of Baphomet or the traditional pentagram of Satan are worn by all participants.

Robes are donned by men before entering the ritual chamber, and are worn throughout the ritual. Men may substitute all black clothing for black robes.

Black is chosen for the attire in the ritual chamber because it is symbolic of the Powers of Darkness. Sexually appealing clothing is worn by women for the purpose of stimulating the emotions of the male participants, and thereby intensifying the outpouring of adrenal or bioelectrical energy which will insure a more powerful working.

ALTAR

Man's earliest altars were living flesh and blood; and man's natural instincts and predilections were the foundation on which his religions were based. Later religions, in making man's natural inclinations sinful, perverted his living altars into slabs of stone and lumps of metal.

Satanism is a religion of the flesh, rather than of the spirit; therefore, an altar of flesh is used in Satanic ceremonies. The purpose of an altar is to serve as a focal point towards which all attention is focused during a ceremony. A nude woman is used as the altar in Satanic rituals because woman is the natural passive receptor, and represents the earth mother.

In some rituals nudity for the woman serving as altar may be impractical, so she may be clothed or partially covered. If a female is performing the ritual alone, no woman need be used for the altar. If no female is used for the altar, the elevated plane used for her to lie upon may be used to hold other devices for the ritual. For large group rituals a trapezoidal altar about 3 to 4 feet high and 5½ to 6 feet long can be specially constructed for the woman to lie upon. If this is impractical, or in private ceremonies, any elevated plane may be used. If a woman is used for the altar, the other devices may be placed upon a table within easy reach of the priest.

SYMBOL OF BAPHOMET

The symbol of Baphomet was used by the Knights Templar to represent Satan. Through the ages this symbol has been called by many different names. Among these are: The Goat of Mendes, The Goat of a Thousand Young, The Black Goat, The Judas Goat, and perhaps the most appropriately, The Scapegoat.

Baphomet represents the Powers of Darkness combined with the generative fertility of the goat. In its "pure" form the pentagram is shown encompassing the figure of a man in the five points of the star—three points up, two pointing down—symbolizing man's spiritual nature. In Satanism the pentagram is also used, but since Satanism represents the carnal instincts of man, or the opposite of spiritual nature, the pentagram is inverted to perfectly accommodate the head of the goat—its horns, representing duality, thrust upwards in defiance; the other three points inverted, or the trinity denied. The Hebraic figures around the outer circle of the symbol which stem from the magical teachings of the Kabala, spell out "Leviathan," the serpent of the watery abyss, and identified with Satan. These figures correspond to the five points of the inverted star.

The symbol of Baphomet is placed on the wall above the altar.

CANDLES

The candles used in Satanic ritual represent the light of Lucifer—the bearer of light, enlightenment, the living flame, burning desire, and the Flames of the Pit.

Only black and white candles are to be used in Satanic ritual. Never use more than one white candle; but as many black candles as are required to illuminate the ritual chamber may be used. At least one black candle is placed to the left of the altar, representing the Powers of Darkness and the left-hand path. Other black candles are placed where needed for illumination. One white candle is placed to the right of the altar, representing the hypocrisy of white light "magicians" and the followers of the right-hand path. No other light source is to be used.

Black candles are used for power and success for the participants of the ritual, and are used to consume the parchments on which blessings requested by the ritual participants are written. The white candle is used for destruction of enemies. Parchments upon which curses are written are burned in the flame of the white candle.

BELL

The shattering effect of the bell is used to mark both the beginning and the end of the ritual. The priest rings the bell nine times, turning counter clockwise and directing the tolling towards the four cardinal points of the compass. This is done once at the beginning of the ritual to clear and purify the air of all external sounds, and once again at the end of the ritual to intensify the working and act as a pollutionary indicating finality.

The tonal quality of the bell used should be loud and penetrating, rather than soft and tinkling.

CHALICE

In Satanic ritual the chalice or goblet used represents the Chalice of Ecstasy. Ideally, the chalice should be made of silver, but if a silver chalice can not be obtained, one made from another metal, glass, or crockery may be used—*anything but gold*. Gold has always been associated with white-light religions and the Heavenly Realm.

The chalice is to be drunk from first by the priest, then by one assistant. In private

rituals the person performing the ceremony drains the chalice.

ELIXIR

The stimulating fluid or Elixir of Life used by the Pagans has been corrupted into sacramental wine by the Christian faith. Originally, the liquor used in Pagan rituals was drunk to relax and intensify the emotions of those involved in the ceremony. Satanism does not sacrifice its god, as do other religions. The Satanist practices no such form of symbolic cannibalism, and returns the sacramental wine used by the Christians to its original purpose—that of stimulating the emotions necessary to Satanic ritual. Wine itself need not be used—whatever drink is most stimulating and pleasing to the palate is in order.

The Elixir of Life is to be drunk from the Chalice of Ecstasy, as indicated above, immediately following the Invocation to Satan.

SWORD

The Sword of Power is symbolic of aggressive force, and acts as an extension and intensifier of the arm with which the priest uses to gesture and point. A parallel to this is the pointing stick or blasting wand used in other forms of magical ritual.

The sword is held by the priest and is used to point towards the symbol of Baphomet during the Invocation to Satan. It is also used, as indicated in *Steps of Ritual*, when calling forth the four Princes of Hell. The priest thrusts the point of the sword through the parchment containing the message or request after it has been read aloud; it is then used to hold the parchment while introduced into the candle flame. While hearing the requests of other participants, and while repeating same, the priest places the sword atop their heads (in traditional "knighting" fashion).

For private rituals, if a sword cannot be obtained, a long knife, cane, or similar staff may be used.

PHALLUS

The phallus is a Pagan fertility symbol which represents generation, virility, and aggression. This is yet another device which has been blasphemously converted to fit the guild-ridden ceremonies of Christianity. The phallus is a non-hypocritical version of the aspergillum, or "holy water sprinkler" used in Catholicism—quite a metamorphosis of the common penis!

The phallus is held in both hands of one of the priest's assistants, and methodically shaken twice towards each cardinal point of the compass, for the benediction of the house.

Any phallic symbol may be used. If none is obtainable one may be made from plaster, wood, clay, wax, etc. The phallus is necessary only in organized group rituals.

GONG

The gong is used to call upon the forces of Darkness. It is to be struck once after the

participants have repeated the priest's words, "Hail Satan!." A gong is necessary only in organized group rituals. For the best tonal quality a concert gong is preferred, but if one cannot be obtained any gong with a full, rich tone may be used.

PARCHMENT

Parchment is used because its organic properties are compatible with the elements of nature. In keeping with the Satanic views on sacrifice, the parchment used would be made from the skin of a sheep which was, by necessity, killed for food. An animal is *never* slaughtered for the purpose of using all or a part of that animal in a Satanic ritual. If commercial parchment which has been made from already slaughtered sheep cannot be obtained, plain paper may be substituted.

The parchment is the means by which the written message or request can be consumed by the candle flame and sent out into the ether. The request is written on parchment or paper, read aloud by the priest, and then burned in the flame of either the black or white candle - whichever is appropriate for the particular request. Before the ritual begins curses are placed to the right of the priest, and charms or blessings are placed to the left of him.

(WATER)

THE BOOK OF LEVIATHAN

THE RAGING SEA

Despite all non-verbalists' protests to the contrary, soaring heights of emotional ecstasy or raging pangs of anguish can be attained through verbal communication. If the magical ceremony is to employ all sensory awarenesses, then the proper sounds must be invoked. It is certainly true that "actions speak louder than words," but words become as monuments to thoughts.

Perhaps the most noticeable shortcoming in the printed magical conjurations of the past is the lack of emotion developed upon the reciting of them. An old wizard known to the author, who was once employing a self-composed invocation of great personal meaning in the light of his magical desires, ran out of words just as his ritual was moments short of its successful culmination. Aware of the necessity of keeping his emotional response generating, he quickly adlibbed the first emotion-provoking words that came to mind—a few stanzas of a poem by Rudyard Kipling! Thus, with this final burst of glory-charged adrenalin, was he able to finalize an effective working!

The invocations which follow are designed to serve as proclamations of certainty, not whining apprehension. For this reason they are devoid of shallow offerings-up and hollow charities. Leviathan, the great Dragon from the Watery Abyss, roars forth as the surging sea, and these invocations are his tribunals.

INVOCATION
TO
SATAN

In nomine Dei nostri Satanas Luciferi excelsi!

In the name of Satan, the Ruler of the earth, the King of the world, I command the forces of Darkness to bestow their Infernal power upon me!

Open wide the gates of Hell and come forth from the abyss to greet me as your brother (sister) and friend!

Grant me the indulgences of which I speak!

I have taken thy name as a part of myself! I live as the beasts of the field, rejoicing in the fleshly life! I favor the just and curse the rotten!

By all the Gods of the Pit, I command that these things of which I speak shall come to pass!

Come forth and answer to your names by manifesting my desires!

OH HEAR THE NAMES:

THE INFERNAL NAMES

The Infernal names are listed here in alphabetical order purely to simplify referral to them.

When calling the names, all of them may be recited, or a given number of those most significant to the respective working may be chosen.

Whether all or only some of the names are called, they must be taken out of the rigidly organized form in which they are listed here and arranged in a phonetically effective roster.

Abaddon
Adramelech
Ahpuch
Ahriman
Amon
Apollyn
Asmodeus
Astaroth
Azazel
Baalberith
Balaam
Baphomet
Bast
Beelzebub
Behemoth
Beherit
Bilé
Chemosh
Cimeries
Coyote
Dagon
Damballa
Demogorgon
Diabolus
Dracula
Emma-O
Euronymous
Fenriz
Gorgo
Haborym
Hecate
Ishtar
Kali
Lilith
Loki
Mammon
Mania
Mantus
Marduk
Mastema
Melek Taus
Mephistopheles
Metztli
Mictian
Midgard
Milcom
Moloch
Mormo
Naamah
Nergal
Nihasa
Nija
O-Yama
Pan
Pluto
Proserpine
Pwcca
Rimmon
Sabazios
Sammael
Samnu
Sedit
Sekhmet
Set
Shaitan
Shamad
Shiva
Supay
T'an-mo
Tchort
Tezcatlipoca
Thamuz
Thoth
Tunrida
Typhon
Yaotzin
Yen-lo-Wang

INVOCATION EMPLOYED TOWARDS THE CONJURATION OF LUST

COME forth, Oh great spawn of the abyss and make thy presence manifest. I have set my thoughts upon the blazing pinnacle which glows with the chosen lust of the moments of increase and grows fervent in the turgid swell.

Send forth that messenger of voluptuous delights, and let these obscene vistas of my dark desires take form in future deeds and doings.

From the sixth tower of Satan there shall come a sign which joineth with those saltes within, and as such will move the body of the flesh of my summoning.

I have gathered forth my symbols and prepare my garnishings of the is to be, and the image of my creation lurketh as a seething basilisk awaiting his release.

The vision shall become as reality and through the nourishment that my sacrifice giveth, the angles of the first dimension shall become the substance of the third.

Go out into the void of night (light of day) and pierce that mind that respondeth with thoughts which leadeth to paths of lewd abandon.

(Male) My rod is athrust! The penetrating force of my venom shall shatter the sanctity of that mind which is barren of lust; and as the seed falleth, so shall its vapours be spread within that reeling brain benumbing it to helplessness according to my will! In the name of the great god Pan, may my secret thoughts be marshaled into the movements of the flesh of that which I desire!

Shemhamforash! Hail Satan!

(Female) My loins are aflame! The dripping of the nectar from my eager cleft shall act as pollen to that slumbering brain, and the mind that feels not lust shall on a sudden reel with crazed impulse. And when my mighty surge is spent, new wanderings shall begin; and that flesh which I desire shall come to me. In the names of the great harlot of Babylon, and of Lilith, and of Hecate, may my lust be fulfilled!

Shemhamforash! Hail Satan!

INVOCATION EMPLOYED TOWARDS THE CONJURATION OF DESTRUCTION

EHOLD! The mighty voices of my vengeance smash the stillness of the air and stand as monoliths of wrath upon a plain of writhing serpents. I am become as a monstrous machine of annihilation to the festering fragments of the body of he (she) who would detain me.

It repenteth me not that my summons doth ride upon the blasting winds which multiply the sting of my bitterness; And great black slimy shapes shall rise from brackish pits and vomit forth their pustulence into his (her) puny brain.

I call upon the messengers of doom to slash with grim delight this victim I hath chosen. Silent is that voiceless bird that feeds upon the brain-pulp of him (her) who hath tormented me, and the agony of the is to be shall sustain itself in shrieks of pain, only to serve as signals of warning to those who would resent my being.

Oh come forth in the name of Abaddon and destroy him (her) whose name I giveth as a sign.

Oh great brothers of the night, thou who makest my place of comfort, who rideth out upon the hot winds of Hell, who dwelleth in the devil's fane; Move and appear! Present yourselves to him (her) who sustaineth the rottenness of the mind that moves the gibbering mouth that mocks the just and strong!; rend that gaggling tongue and close his (her) throat, Oh Kali! Pierce his (her) lungs with the stings of scorpions, Oh Sekhmet! Plunge his (her) substance into the dismal void, Oh mighty Dagon!

I thrust aloft the bifid barb of Hell and on its tines resplendently impaled my sacrifice through vengeance rests!

Shemhamforash! Hail Satan!

INVOCATION EMPLOYED TOWARDS THE CONJURATION OF COMPASSION

WITH the anger of anguish and the wrath of the stifled, I pour forth my voices, wrapped in rolling thunder, that you may hear!

Oh great lurkers in the darkness, oh guardians of the way, oh minions of the might of Thoth! Move and appear! Present yourselves to us in your benign power, in behalf of one who believes and is stricken with torment.

Isolate him (her) in the bulwark of your protection, for he (she) is undeserving of anguish and desires it not.

Let that which bears against him (her) be rendered powerless and devoid of substance.

Succor him (her) through fire and water, earth and air, to regain what he (she) has lost.

Strengthen with fire the marrow of our friend and companion, our comrade of the Left-Hand Path.

Through the power of Satan let the earth and its pleasures re-enter his (her) being.

Allow his (her) vital saltes to flow unhampered, that he (she) may savor the carnal nectars of his (her) future desires.

Strike dumb his (her) adversary, formed or formless, that he (she) may emerge joyful and strong from that which afflicts him (her).

Allow no misfortune to allay his (her) path, for he (she) is of us, and therefore to be cherished.

Restore him (her) to power, to joy, to unending dominion over the reverses that have beset him (her).

Build around and within him (her) the exultant radiance that will herald his (her) emergence from the stagnant morass which engulfs him (her).

This we command, in the name of Satan, whose mercies flourish and whose sustenance will prevail!

As Satan reigns so shall his (her) own whose name is as this sound: (name) is the vessel whose flesh is as the earth; life everlasting, world without end!

Shemhamforash! Hail Satan!

THE ENOCHIAN LANGUAGE AND THE ENOCHIAN KEYS

THE magical language used in Satanic ritual is Enochian, a language thought to be older than Sanskrit, with a sound grammatical and syntactical bases. It resembles Arabic in some sounds and Hebrew and Latin in others. It first appeared in print in 1659 in a biography of John Dee, the famous Sixteenth Century seer and court astrologer. This work, by Meric Casaubon, describes the occultist Dee's activities with his associate, Edward Kelly, in the art of scrying or crystal gazing.

Instead of the usual crystal ball, Kelly, who was the gazer, used a many-faceted trapezohedron. The "angels" referred to in Kelly's first revelation of the Enochian Keys, obtained through the windows of the crystal, are only "angels" because occultists to this day have lain ill with metaphysical constipation. Now the crystal clears, and the "angels" are seen as "angles" and the windows to the fourth dimension are thrown open—and to the frightened, the Gates of Hell.

I have presented my translation of the following calls with an archaic but Satanically correct unvarnishing of the translation employed by the Order of the Golden Dawn in the late Nineteenth Century. In Enochian the meaning of the words, combined with the quality of the words, unite to create a pattern of sound which can cause tremendous reaction in the atmosphere. The barbaric tonal qualities of this language give it a truly magical effect which cannot be described.

For many years the Enochian Keys, or Calls, have been shrouded in secrecy. The few printings that have existed completely eliminate the correct wording, as the proper translation has been disguised through the use of euphemisms, and only designed to throw the inept magician and/or would-be inquisitor off the track. Apocryphal as they have become (and who can tell what grim reality provokes the "fantasy"), the Enochian Calls are the Satanic paeans of faith. Dispensing with such once-pragmatic whitewashing in terms such as "holy" and "angelic," and arbitrarily chosen groups of numbers, the purpose of which were only to act as substitutes for "blasphemous" words—here, then, are the TRUE Enochian Calls, as received from an unknown hand.

THE FIRST KEY

The first Enochian Key represents an initial proclamation from Satan, stating the inception of the laws of temporal theologies and of the lasting power which resides in those bold enough to recognize earthly beginnings and absolutes.

(Enochian)

Ol sonuf vaoresaji, gohu IAD Balata, elanusaha caelazod: sobrazod-ol Roray i ta nazodapesad, od comemahe ta nobeloha zodien; soba tahil ginonupe pereje aladi, das vaurebes obolehe giresam. Casarem ohorela caba Pire: das zodonurenusagi cab: erem Iadanahe. Pilahe farezodem zodenurezoda adana gono Iadapiel das home-tohe: soba ipame lu ipamis: das sobolo vepe zodomeda poamal, od bogira aai ta piape Piamoel od Vaoan! Zodacare, eca, od zodameranu! odo cicale Qaa; zodoreje, lape zodiredo Noco Mada, hoathahe Saitan!

(English)

I reign over thee, saith the Lord of the Earth, in power exalted above and below, in whose hands the sun is a glittering sword and the moon a through-thrusting fire, who measureth your garments in the midst of my vestures, and trusseth you up as the palms of my hands, and brighten your vestments with Infernal light.

I made ye a law to govern the holy ones, and delivered a rod with wisdom supreme. You lifted your voices and swore your allegiance to Him that liveth triumphant, whose beginning is not, nor end cannot be, which shineth as a flame in the midst of your palaces, and reigneth amongst you as the balance of life!

Move therefore, and appear! Open the mysteries of your creation! Be friendly unto me, for I am the same!—the true worshipper of the highest and ineffable King of Hell!

THE SECOND KEY

In order to pay homage to the very lusts which sustain the continuance of life, itself, The Second Enochian Key extends this recognition of our earthly heritage unto a talisman of power.

(Enochian)

Adagita vau-pa-ahe zodonugonu fa-a-ipe salada! Vi-i-vau el! Sobame ial-pereji i-zoda-zodazod pi-adapehe casarema aberameji ta ta-labo paracaleda qo-ta lores-el-qo turebesa ooge balatohe! Giui cahisa lusada oreri od micalapape cahisa bia ozodonugonu! lape noanu tarofe coresa tage o-quo maninu IA-I-DON. Torezodu! gohe-el, zodacare eca ca-no-quoda! zodameranu micalazodo od ozadazodame vaurelar; lape zodir IOIAD!

(English)

Can the wings of the winds hear your voices of wonder?; O you!, the great spawn of the worms of the Earth!, whom the Hell fire frames in the depth of my jaws!, whom I have prepared as cups for a wedding or as flowers regaling the chambers of lust!

Stronger are your feet than the barren stone! Mightier are your voices than the manifold winds! For you are become as a building such as is not, save in the mind of the All-Powerful manifestation of Satan!

Arise!, saith the First! Move therefore unto his servants! Show yourselves in power, and make me a strong seer-of-things, for I am of Him that liveth forever!

THE THIRD KEY

The Third Enochian Key establishes the leadership of the earth upon the hands of those great Satanic magicians who throughout the successive ages have held dominion over the peoples of the world.

(Enochian)

Micama! goho Pe-IAD! zodir com-selahe azodien biabe os-lon-dohe. Norezodacahisa otahila Gigipahe; vaunid-el-cahisa ta-pu-ime qo-mos-pelehe telocahe; qui-i-inu toltoregi cahisa i cahisaji em ozodien; dasata beregida od torezodul! Ili e-Ol balazodareji, od aala tahilanu-os netaabe: daluga vaomesareji elonusa cape-mi-ali varoesa *cala* homila; cocasabe fafenu izodizodope, od miinoagi de ginetaabe: vaunu na-na-e-el: panupire malapireji caosaji. Pilada noanu vaunalahe balata od-vaoan. Do-o-i-ape mada: goholore, gohus, amiranu! Micama! Yehusozod ca-ca-com, od do-o-a-inu noari micaolazoda a-ai-om. Casarameji gohia: Zodacare! Vaunigilaji! od im-ua-mar pugo pelapeli Ananael Qo-a-an.

(English)

Behold!, saith Satan, I am a circle on whose hands stand the Twelve Kingdoms. Six are the seats of living breath, the rest are as sharp as sickles, or the Horns of Death. Therein the creatures of Earth are and are not, except in mine own hands which sleep and shall rise!

In the first I made ye stewards and placed ye in the Twelve seats of government, giving unto every one of you power successively over the Nine true ages of time, so that from the highest vessels and the corners of your governments you might work my power, pouring down the fires of life and increase continually on the Earth. Thus you are become the skirts of justice and truth. In Satan's name, rise up! Show yourselves! Behold!, his mercies flourish, and his name is become mighty among us. In whom we say: Move!, Ascend!, and apply yourselves unto us as the partakers of His secret wisdom in your creation!

THE FOURTH KEY

The Fourth Enochian Key refers to the cycling of the ages of time.

(Enochian)

Otahil elasadi babaje, od dorepaha gohol: gi-cahisaje auauago coremepe *peda*, dasonuf vi-vau-di-vau? Casaremi oeli *meapeme* sobame agi coremepo carep-el: casaremeji caro-o-dazodi cahisa od vaugeji; dasata ca-pi-mali cahisa ca-pi-ma-on: od elonusahinu cahisa ta el-o *calaa*. Torezodu nor-quasahi od fe-caosaga: Bagile zodir e-na-IAD: das iod apila! Do-o-a-ipe quo-A-AL, zodacare! Zodameranu obelisonugi resat-el aaf nor-mo-lapi!

(English)

I have set my feet in the South, and have looked about me, saying: Are not the thunders of increase those which reign in the second angle?

Under whom I have placed those whom none hath yet numbered, but One; in whom the second beginnings of things are and wax strong, successively adding the numbers of time, and their powers doth stand as the first of the nine!

Arise!, you sons of pleasure, and visit the Earth; for I am the Lord, your God, which is and liveth forever!

In the name of Satan, Move!, and show yourselves as pleasant deliverers, that you may praise Him among the sons of men!

THE FIFTH KEY

The Fifth Enochian Key affirms the Satanic placing of traditional priests and wizards upon the earth for the purpose of misdirection.

(Enochian)

Sapahe zodimii du-i-be, od noasa ta qu-a-nis, adarocahe dorepehal caosagi od faonutas peripesol ta-be-liore. Casareme A-me-ipezodi na-zodaretahe *afa*; od dalugare zodizodope zodelida caosaji tol-toregi; od zod-cahisa esiasacahe El ta-vi-vau; od iao-d tahilada das hubare *pe-o-al*; soba coremefa cahisa ta Ela Vaulasa od Quo-Co-Casabe. Eca niisa od darebesa quo-a-asa: fetahe-ar-ezodi od beliora: ia-ial eda-nasa cicalesa; bagile Ge-iad I-el!

(English)

The mighty sounds have entered into the third angle and are become as seedlings of folly, smiling with contempt upon the Earth, and dwelling in the brightness of the Heaven as continual comforters to the destroyers of self.

Unto whom I fastened the pillars of gladness, the lords of the righteous, and gave them vessels to water the earth with her creatures. They are the brothers of the First and the Second, and the beginning of their own seats which are garnished with myriad ever-burning lamps, whose numbers are as the First, the ends, and the contents of time!

Therefore, come ye and obey your creation. Visit us in peace and comfort. Conclude us receivers of your mysteries; for why? Our Lord and Master is the All-One!

THE SIXTH KEY

The Sixth Enochian Key establishes the structure and form of that which has become the Order of the Trapezoid and Church of Satan.

(Enochian)

Gahe sa-div cahisa *em*, micalazoda Pil-zodinu, sobam El haraji mir babalonu od obeloce samevelaji, dalagare malapereji ar-caosaji od *acame* canale, sobola zodare fa-beliareda caosaji od cahisa aneta-na miame ta Viv od Da. Daresare Sol-petahe-bienu. Be-ri-ta od zodacame ji-mi-calazodo: sob-ha-atahe tarianu luia-he od ecarinu MADA Qu-a-a-on!

(English)

The spirits of the fourth angle are Nine, mighty in the trapezoid, whom the first hath formed, a torment to the wretched and a garland to the wicked; giving unto them fiery darts to vanne the earth, and Nine continual workmen whose courses visit with comfort the Earth, and are in government and continuance as the Second and Third.

Therefore, harken unto my voice! I have talked of you, and I move you in power and presence, whose works shall be a song of honor, and the praise of your God in your creation!

THE SEVENTH KEY

The Seventh Enochian Key is used to invoke lust, pay homage to glamour, and rejoice in the delights of the flesh.

(Enochian)

Ra-asa isalamanu para-di-zoda oe-cari-mi aao iala-pire-gahe Qui-inu. Enai butamonu od inoasa *ni* pa-ra-diala. Casaremeji ujeare cahirelanu, od zodonace lucifatianu, caresa ta vavale-zodirenu tol-hami. Soba lonudohe od nuame cahisa ta Da o Desa vo-me-dea od pi-beliare itahila rita od miame ca-ni-quola rita! Zodacare! Zodameranu! Iecarimi Quo-a-dahe od I-mica-ol-zododa aaiome. Bajirele papenore idalugama elonusahi-od umapelifa vau-ge-ji Bijil - IAD!

(English)

The East is a house of harlots singing praises among the flames of the first glory wherein the Dark Lord hath opened His mouth; and they are become as living dwellings in whom the strength of man rejoiceth; and they are appareled with ornaments of brightness, such as work wonders on all creatures. Whose kingdoms and continuance are as the Third and Fourth, strong towers and places of comfort, the seats of pleasure and continuance. O ye servants of pleasure, Move!, Appear!, sing praises unto the Earth and be mighty amongst us. For that to this remembrance is given power, and our strength waxeth strong in our comforter.

THE EIGHTH KEY

The Eighth Enochian Key refers to the emergence of the Satanic Age.

(Enochian)

Bazodemelo i ta pi-ripesonu olanu Na-zodavabebe *ox*. Casaremeji varanu cahisa vaugeji asa berameji balatoha: goho IAD. Soba miame tarianu ta lolacis Abaivoninu od azodiajiere riore. Irejila cahisa da das pa-aox busada Caosago, das cahisa od ipuranu telocahe cacureji o-isalamahe lonucaho od Vovina carebafe? NIISO! bagile avavago gohon. NIISO! bagile mamao siasionu, od mabezoda IAD oi asa-momare poilape. NIIASA! Zodameranu ciaosi caosago od belioresa od coresi ta beramiji.

(English)

The midday of the first is as the third indulgence made of hyacinthine pillars, in whom the elders are become strong, which I have prepared for mine own justice, saith Satan, whose long continuance shall be as bucklers to Leviathan. How many are there which remain in the glory of the earth, which are, and shall not see death until the house falls and the dragon doth sink? Rejoice!, for the crowns of the temple and the robe of Him that is, was, and shall be crowned are no longer divided! Come forth!, Appear

THE NINTH KEY

The Ninth Enochian Key warns of the use of substances, devices or pharmaceuticals which might lead to the delusion and subsequent enslavement of the master. A protection against false values.

(Enochian)

Micaoli beranusaji perejela napeta ialapore, das barinu efafaje *Pe* vaunupeho olani od obezoda, soba-ca upaahe cahisa tatanu od tarananu balie, alare busada so-bolunu od cahisa hoel-qo ca-no-quodi *cial*. Vaunesa aladonu mom caosago ta iasa olalore gianai limelala. Amema cahisa sobra madarida zod cahisa! Ooa moanu cahisa avini darilapi caosajinu: od butamoni pareme zodumebi canilu. Dazodisa etahamezoda cahisa dao, od mireka ozodola cahisa pidiai Colalala. Ul ci ninu a sobame ucime. Bajile? IAD BALATOHE cahirelanu pare! NIISO! od upe ofafafe; bajile a-cocasahe icoresaka a uniji beliore.

(English)

A mighty guard of fire with two-edged swords flaming (which contain the vials of delusion, whose wings are of wormwood and of the marrow of salt), have set their feet in the West, and are measured with their ministers. These gather up the moss of the Earth, as the rich man doth his treasure. Cursed are they whose iniquities they are! In their eyes are millstones greater than the Earth, and from their mouths run seas of blood. Their brains are covered with diamonds, and upon their heads are marble stones. Happy is he on whom they frown not. For Why? The Lord of Righteousness rejoiceth in them! Come away, and leave your vials, for the time is such as requireth comfort!

THE TENTH KEY

The Tenth Enochian Key creates rampant wrath and produces violence. Dangerous to employ unless one has learnt to safeguard his own immunity; a random lightning bolt!

(Enochian)

Coraxo cahisa coremepe, od belanusa Lucala azodiazodore paebe Soba iisononu cahisa uirequo *ope* copehanu od racalire maasi bajile caosagi; das yalaponu dosiji od basajime; od ox ex dazodisa siatarisa od salaberoxa cynuxire faboanu. Vaunala cahisa conusata das *daox* cocasa o Oanio yore vohima ol jizod-yazoda od eoresa cocasaji pelosi molui das pajeipe, laraji same darolanu matorebe cocasaji emena. El pataralaxa yolaci matabe nomiji mononusa olora jinayo anujelareda. Ohyo! ohyo! noibe Ohyo! caosagonu! Bajile madarida i zodirope cahiso darisapa! NIISO! caripe ipe nidali!

(English)

The thunders of wrath doth slumber in the North, in the likeness of an oak whose branches are dung-filled nests of lamentation and weeping laid up for the Earth, which burn night and day and vomit out the heads of scorpions and live sulphur mingled with poison. These be the thunders that in an instant roar with a hundred mighty earthquakes and a thousand as many surges, which rest not, nor know any time here. One rock bringeth forth a thousand, even as the heart of man doth his thoughts. Woe! Woe!, Yea!, woe be to the Earth, for her iniquity is, was, and shall be great. Come away! But not your mighty sounds!

THE ELEVENTH KEY

The Eleventh Enochian Key is used to herald the coming of the dead and establish a sustenance beyond the grave. To bind to the earth. A funerary call.

(Enochian)

Oxiayala holado, od zodirome O coraxo das zodiladare raasyo. Od vabezodire cameliaxa od bahala: NIISO! salamanu telocahe! Casaremanu hoel-qo, od ti ta zod cahisa soba coremefa i ga. NIISA! bagile aberameji nonuçape. Zodacare eca od Zodameranu! odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe Saitan!

(English)

The mighty throne growled and there were five thunders that flew into the East. And the eagle spake and cried aloud: Come away from the house of death! And they gathered themselves together and became those of whom it measured, and they are the deathless ones who ride the whirlwinds. Come away! For I have prepared a place for you. Move therefore, and show yourselves! Unveil the mysteries of your creation. Be friendly unto me for I am your God, the true worshipper of the flesh that liveth forever!

THE TWELFTH KEY

The Twelfth Enochian Key is used to vent one's displeasure towards man's need for misery, and bring forth torment and conflict to the harbingers of woe.

(Enochian)

Nonuci dasonuf Babaje od cahisa *ob* hubaio tibibipe? alalare ataraahe od ef! Darix fafenu *mianu* ar Enayo ovof! Soba dooainu aai i VONUPEHE. Zodacare, gohusa, od Zodameranu. Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe Saitan!

(English)

O ye that range in the South and are the lanterns of sorrow, buckle your armor and visit us! Bring forth the legions of the army of Hell, that the Lord of the Abyss may be magnified, whose name amongst ye is Wrath! Move therefore, and appear! Open the mysteries of your creation! Be friendly unto me, for I am the same!, the true worshipper of the highest and ineffable King of Hell!

THE THIRTEENTH KEY

The Thirteenth Enochian Key is used to make the sterile lustful and vex those who would deny the pleasures of sex.

(Enochian)

Napeai Babajehe das berinu *vax* ooaona larinuji vonupehe doalime: conisa olalogi oresaha das cahisa afefa. Micama isaro Mada od Lonu-sahi-toxa, das ivaumeda aai Jirosabe. Zodacare od Zodameranu. Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe Saitan!

(English)

O ye swords of the South, which have eyes to stir up the wrath of sin, making men drunken which are empty; Behold! the promise of Satan and His power, which is called amongst ye a bitter sting! Move and appear! Unveil the mysteries of your creation! For I am the servant of the same, your God, the true worshipper of the highest and ineffable King of Hell!

THE FOURTEENTH KEY

The Fourteenth Enochian Key is a call for vengeance
and the manifestation of justice.

(Enochian)

Noroni bajihie pasahasa Oiada! das tarinuta mireca *ol* tahila dodasa tolahame caosago *ho*mida: das berinu orocahe *quare*: Micama! Bial! Oiad; aisaro toxa das ivame aai Balatima. Zodacare od Zodameranu! Od cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe Saitan!

(English)

O ye sons and daughters of mildewed minds, that sit in judgement of the iniquities wrought upon me—Behold! the voice of Satan; the promise of Him who is called amongst ye the accuser and supreme tribune! Move therefore, and appear! Open the mysteries of your creation! Be friendly unto me, for I am the same!, the true worshipper of the highest and ineffable King of Hell!

THE FIFTEENTH KEY

The Fifteenth Enochian Key is a resolution of acceptance and understanding of the masters whose duty lies in administering to the seekers after spiritual gods.

(Enochian)

Ilasa! tabaanu li-El pereta, casaremanu upaahi cahisa *dareji*; das oado caosaji oresacore: das omaxa monasaçi Baeouibe od emerajisa Iaiadix. Zodacare od Zodameranu! Odo cicale Qaa. Zodoreje, lape zodiredo Noco Mada, hoathahe Saitan!

(English)

O thou, the governor of the first flame, under whose wings are the spinners of cobwebs that weave the Earth with dryness; that knowest the great name "righteousness" and the seal of false honor. Move therefore, and appear! Open the mysteries of your creation! Be friendly unto me, for I am the same!, the true worshipper of the highest and ineffable King of Hell!

THE SIXTEENTH KEY

The Sixteenth Enochian Key gives recognition of the wondrous contrasts of the earth, and of the sustenance of these dichotomies.

(Enochian)

Ilasa viviala pereta! Salamanu balata, das acaro odazodi busada, od belioraxa balita: das inusi caosaji lusadanu *emoda*: das ome od taliobe: darilapa iehe ilasa Mada Zodilodarepe. Zodacare od Zodameranu. Odo cicale Qaa: zodoreje, lape zodiredo Noco Mada, hoathahe Saitan!

(English)

O thou second flame, the house of justice, which hast thy beginnings in glory and shalt comfort the just; which walketh upon the Earth with feet of fire; which understands and separates creatures! Great art thou in the God of stretch-forth-and-conquer. Move therefore, and appear! Open the mysteries of your creation! Be friendly unto me, for I am the same!, the true worshipper of the highest and ineffable King of Hell!

THE SEVENTEENTH KEY

The Seventeenth Enochian Key is used to enlighten the benumbered and destroy through revelation.

(Enochian)

Ilasa dial pereta! soba vaupaahe cahisa nanuba zodixalayo dodasihe od berinuta *faxisa* hubaro tasataxa yolasa: soba Iad i Vonupehe o Uonupehe: aladonu dax ila od toatare! Zodacare od Zodameranu! Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe Saitan!

(English)

O thou third flame!, whose wings are thorns to stir up vexation, and who hast myriad living lamps going before thee; whose God is wrath in anger—Gird up thy loins and harken! Move therefore, and appear! Open the mysteries of your creation! Be friendly unto me, for I am the same!, the true worshipper of the highest and ineffable King of Hell!

THE EIGHTEENTH KEY

The Eighteenth Enochian Key opens the gates of Hell and casts up Lucifer and his blessing.

(Enochian)

Ilasa micalazoda olapireta ialpereji beliore: das odo Busadire Oiad ouoaresa caosago: casaremeji Laiada *eranu* berinutasa cafafame das ivemeda aqoso adoho Moz, od maoffasa. Bolape como belioreta pamebeta. Zodacare od Zodameranu! Odo cicale Qaa. Zodoreje, lape zodiredo Noco Mada, hoathahe Saitan!

(English)

O thou mighty light and burning flame of comfort!, that unveilest the glory of Satan to the center of the Earth; in whom the great secrets of truth have their abiding; that is called in thy kingdom: "strength through joy," and is not to be measured. Be thou a window of comfort unto me. Move therefore, and appear! Open the mysteries of your creation! Be friendly unto me, for I am the same!, the true worshipper of the highest and ineffable King of Hell!

THE NINETEENTH KEY

The Nineteenth Enochian Key is the great sustainer of the natural balance of the earth, the law of thrift, and of the jungle. It lays bare all hypocrisy and the sanctimonious shall become as slaves under it. It brings forth the greatest outpouring of wrath upon the miserable, and lays the foundation of success for the lover of life.

(Enochian)

Madaritza das perifa LIL cahisa micaolazoda saanire caosago od fifisa balzodizodarasa Iaida. Nonuca gohulime: Micama adoianu MADA faoda beliorebe, soba ooaona cahisa luciftias peripesol, das aberaasasa nonucafe netaaibe caosaji od tilabe adapehaheta damepelozoda, tooata nonucafe jimicalazodoma larasada tofejilo marebe yareyo IDOIGO, od torezodulape yaodafe gohola, Caosaga, tabaoreda saanire, od caharisateosa yorepoila tiobela busadire, tilabe noalanu paida oresaba, od dodaremeni zodayolana. Elazodape tilaba paremeji peripesatza, od ta qurelesata booapisa. Lanibame oucaho sayomepe, od caharisateosa ajitolorenu, mireca qo tiobela lela. Tonu paomebeda dizodalamo asa pianu, od caharisateosa aji-la-tore-torenu paracahe a sayomepe. Coredazodizoda dodapala od fifalazoda, lasa manada, od faregita bamesa omaosa. Conisabera od auauotza tonuji oresa; catabela noasami tabejesa leuitahemonuji. Vanucahi omepetilabe oresa! Bahile? Moooabe OL coredazodizoda. El capimao itzomatzipe, od cacocasabe gosaa. Bajilenu pii tianuta a babalanuda, od faoregita teloca uo uime.

Madariatza, torezodu !!! Oadariatza orocaha aboaperi! Tabaori periazoda aretabasa! Adarepanu coresata dobitza! Yolacame periazodi arecoazodiore, od quasabe qotinuji! Ripire paaotzata sagacore! Umela od peredazodare cacareji Aoiveae coremepeta! Torezodu! Zodacare od Zodameranu, asapeta sibesi butamona das surezodasa Tia balatanu. Odo cicale Qaa, od Ozodazodama pelapeli IADANAMADA!

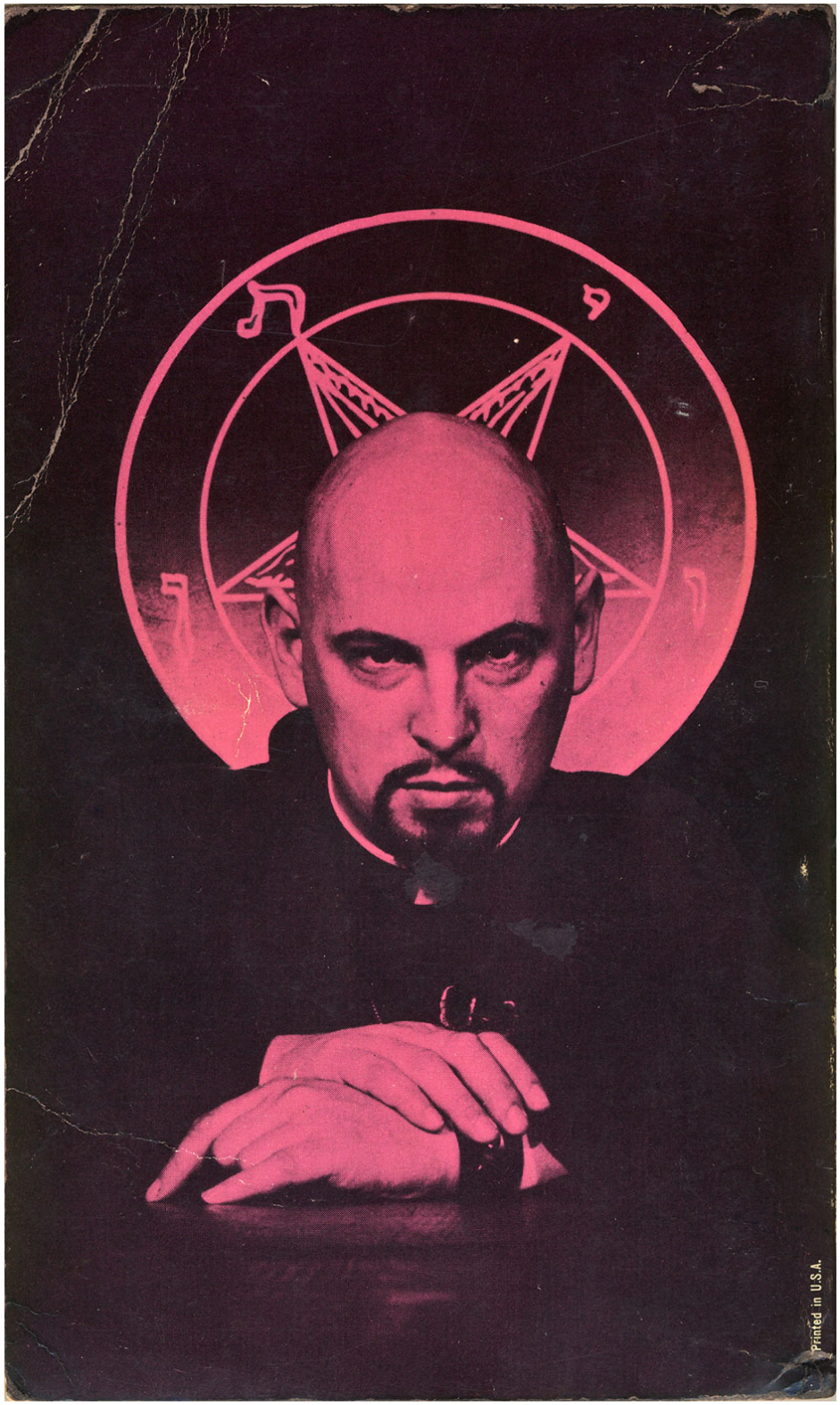
(English)

O ye pleasures which dwell in the first air, ye are mighty in the parts of the Earth, and execute the judgment of the mighty. Unto you it is said: Behold the face of Satan, the beginning of comfort, whose eyes are the brightness of the stars, which provided you for the government of the Earth, and her unspeakable variety; furnishing you a power of understanding to dispose all things according to the providence of Him that sitteth on the Infernal Throne, and rose up in the Beginning saying: The Earth, let her be governed by her parts; and let there be division in her; the glory of her may be always drunken and vexed in itself. Her course, let it run with the fulfillment of lust; and as an handmaiden, let her serve them. One season, let it confound another; and let there be no creature upon or within her the

same. All her numbers, let them differ in their qualities; and let there be no creature equal with another. The reasonable creatures of the Earth, and Men, let them vex and weed out one another; and their dwelling places, let them forget their names. The work of Man and his pomp, let them be defaced. His buildings, let them become caves for the beasts of the field! Confound her understanding with darkness! For why? it repenteth me that I have made Man. One while let her be known, and another while a stranger; because she is in the bed of a harlot, and the dwelling place of Lucifer the King.

Open wide the gates of Hell! The lower heavens beneath you, let them serve you! Govern those who govern! Cast down such as fall. Bring forth those that increase, and destroy the rotten. No place, let it remain in one number. Add and diminish until the stars be numbered. Arise! Move! and appear before the covenant of His mouth, which He hath sworn unto us in His justice. Open the mysteries of your creation, and make us partakers of the UNDEFILED WISDOM.

YANKEE ROSE



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I. LaVey: Early Writings

The Eleven Satanic Rules of the Earth

Anton Szandor LaVey, 1967

1. Do not give opinions or advice unless you are asked.

2. Do not tell your troubles to others unless you are sure they want to hear them.

3. When in another's lair, show him respect or else do not go there.

4. If a guest in your lair annoys you, treat him cruelly and without mercy.

5. Do not make sexual advances unless you are given the mating signal.

6. Do not take that which does not belong to you unless it is a burden to the other person and he cries out to be relieved.

7. Acknowledge the power of magic if you have employed it successfully to obtain your desires. If you deny the power of magic after having called upon it with success, you will lose all you have obtained.

8. Do not complain about anything to which you need not subject yourself.

9. Do not harm little children.

10. Do not kill non-human animals unless you are attacked or for your food.

11. When walking in open territory, bother no one. If someone bothers you, ask him to stop. If he does not stop, destroy him.

"Satanism" Monograph (1968-1969)

Anton Szandor LaVey

The following monograph, distributed in 1968-1969, was written to convey the essence of the Satanic religion as it was practiced by the Church of Satan in its earliest years. Much of the material in the monograph was later expanded into a series of twenty essays issued to Satanists as a study course. Both the original monograph and the essays derived from it were discontinued prior to the 1970 publication of the Satanic Bible because of that volume's incorporation of the essays in its "Books of Lucifer" and "Belial". This monograph, then, may be considered the original manifesto of the Church of Satan and hence its founding statement of principles.—M.A.A.

The Nine Satanic Statements

1 Satan represents indulgence instead of abstinence!
2 Satan represents vital existence instead of spiritual pipe dreams!
3 Satan represents undefiled wisdom instead of hypocritical self-deceit!
4 Satan represents kindness to those who deserve it instead of love wasted on ingrates!
5 Satan represents vengeance instead of turning the other cheek!
6 Satan represents responsibility to the responsible instead of concern for psychic vampires!
7 Satan represents man as just another animal—sometimes better, more often worse than those that walk on all-fours, who, because of his "divine spiritual and intellectual development," has become the most vicious animal of all!
8 Satan represents all of the so-called sins, as they all lead to physical, mental, or emotional gratification!
9 Satan has been the best friend the Church has ever had, as he has kept it in business all these years!

Part I: Foreword

In writing this monograph it is our intent to give you a basic understanding of the Satanic religion. Therefore we have attempted to present this to you in a form which will be easily understood.

We fully realize that many of you who will read this booklet will not be novices to the basics of Satanism or the fundamentals of psychology which make up a large part of the Satanic philosophy.

We are aware that to many of you part of the information herein is elementary. Therefore it is to be understood that there is no attempt on our part to be condescending to those to whom some of this information is already known.

We realize, however, that probably many more of you know comparatively little about Satanism, except what little you have been able to decipher from the reams of ponderous material which is shrouded in so much esoteric jargon as to make it virtually useless to neophytes in Satanic theology. It is with this in mind that we have avoided delving into the finer points of Satanic thought and ritual magic. A complete statement of the tenets of

Satanism and an explanation of the ceremonies and detailed instructions on same are available to our members.

In the past the only writings on Satanism were those done by other religions as a means of propaganda to turn people against it, or by uninformed journalists who were influenced by the Judæo-Christian society surrounding them. Therefore the information contained in such writings was either completely false or sensationalized.

Our purpose is to enlighten you as to the true concepts of Satanism and to refute the myths attached to it.

The "seven deadly sins" of the Christian church are greed, pride, envy, anger, gluttony, lust, and sloth. Satanism advocates indulging in each of these "sins", as they all lead to physical, mental, or emotional gratification. A Satanist feels there is nothing wrong with being greedy, as it only means that he wants more than he already has. Envy simply means to look with favor upon the possessions of others and to be desirous of obtaining similar things for oneself. Envy and greed are the motivating forces of ambition, and without ambition very little of any importance would be accomplished.

Gluttony is simply eating more than you need to keep yourself alive. When you have over-eaten to the point of obesity, you will oftentimes resort to another sin—pride—to regain an appearance which will return your self-respect. Anyone who buys an article of clothing for a purpose other than covering his body and keeping off the elements is guilty of pride. You may encounter scoffers who maintain that labels are not necessary. You might find it an ego-satisfying little exercise to point out to these people that one or many articles that they are wearing are not necessary to keep them warm. There is not a person on this earth who is completely devoid of all ornamentation. You can inform the person that any ornamentation of his body shows that he too is guilty of pride. Regardless of how verbose he may be in his intellectual description of how free he is, he is still wearing the elements of pride. This thought may serve no other purpose for you than that of being a satisfying exercise in abuse of non-Satanists.

Being reluctant to get up in the morning is to be guilty of sloth; and if you lie in bed long enough, you may find yourself indulging in yet another sin—lust. To have the faintest stirring of sexual desire is to be guilty of lust. In order to ensure the propagation of humanity, nature made lust the second most powerful instinct, the first being self-preservation. Realizing this, the Christian church made fornication the "original sin". In this way it made certain that no one would escape sin. Your very state of being is as a result of sin—the original sin!

The strongest instinct of every living creature is self-preservation, which brings us to the last of the "seven deadly sins"—anger. Is it not our self-preservation instinct which is aroused when someone harms us and we become angry enough to protect ourselves from further attack? A Satanist practices the motto: "If a man smite thee on one cheek, smash **him** on the other!" Let no wrong go unredressed. Be as a lion in the path; be dangerous even in defeat!

Since man's natural instincts lead him to sin, all men are sinners; and all sinners go to Hell. If everyone goes to Hell, then you will meet all of your friends there. Heaven must be populated by some very strange creatures if all they live for is to go to a place where they can strum harps for eternity.

We have been told that Hell is a terrible place consisting of a huge lake of fire. Pleasure, like beauty, is in the eye of the beholder. Christian missionaries were very unsuccessful in Alaska because, to an Eskimo who knows nothing other than freezing weather, a perpetual lake of fire is very inviting. To the distress of the missionaries, the Eskimos asked, "How do we get there?"

Hell has always been the mold from which Heaven has been cast. Heaven or Paradise, to most people, represents a vision of having their desires fulfilled … these very desires being those which, if practiced during their earthly lives, would certainly have sent them to Hell!

Life is an indulgence, death an abstinence. For a person who is satisfied with his earthly existence, life is like a party, and no one likes to leave a good party. Similarly if a person is enjoying himself here on earth, he will not so readily give up his life for the promise of an afterlife about which he knows nothing.

In most religions death is touted as a beautiful, spiritual awakening. This is very appealing to one who has not had a satisfactory life. But to those who have experienced all of the joys that life has to offer, there is a great dread attached to dying. This is as it should be. It is this lust for life that will allow the vital person to live on after the inevitable death of his fleshly shell.

The only time an animal will resort to suicide is if he is in such pain or life is so unbearable that death comes as an indulgence rather than an abstinence. Suicide is considered a sin. It is rather curious that the only time death, for a human being, is considered sinful is when it comes as an indulgence.

The four principal devils are: Leviathan, representing the sea; Lucifer, the lord of the air or bearer of light; Belial, the lord of the earth; and Satan, lord of the fire.

One of the main goals of the Church of Satan is to build pleasure domes in which the members of the Church can indulge themselves in their personal desires. By having a place where they can go to release their desires, the members can lead an unfrustrated life in the everyday world. Satanism advocates indulgence, not compulsion. Compulsion is very different from indulgence. When a person cannot control his desires and is a slave to these urges, they become compulsions. If a person has no proper release for his desires, they rapidly build up and become compulsions. A pleasure dome would consist of many different rooms and recreational facilities for the purpose of fulfilling each member's personal desires.

Satanism represents responsibility to the responsible instead of concern for psychic vampires. Satanism represents kindness to those who deserve it, instead of love wasted on ingrates. Psychic vampires are individuals who drain others of their vital existence. We might feel responsible to such people yet not know why. These types of persons can be found in all avenues of society. They fill no useful purpose in our lives and are neither love objects nor true friends. We must rid ourselves of these psychic vampires so that we can devote our time to the people about whom we truly care. Rituals which can be performed to rid ourselves of these people will be discussed later.

The Satanist believes in fulfillment of the ego. Satanism, in fact, is the only religion which advocates the intensification or the encouragement of the ego. All other religions on the face of the Earth are concerned only with the dissolution of man's ego. Only if a person's ego is sufficiently fulfilled can he afford to be kind and complimentary to others without robbing himself of his self-respect. Braggarts are very insecure people. We generally think of a

braggart as a person with a large ego, but in reality it is his unfulfilled ego which leads to his bragging as a means of satisfying his ego.

To become a Satanist one does not have to "sell his soul to the Devil". This concept was developed by Christianity to terrorize people so that they would not stray from the fold. It was taught that if you gave in to the temptations of Satan and lived your life in an indulgent manner, you would have to pay Satan with your soul when you died. And what is the soul, as religionists would have it, but a passport to everlasting life? People were led to believe that selling their souls to the Devil meant that they would suffer in Hell for the rest of eternity. This type of ridiculous thinking is what the Christian church has used to keep its parishioners in line. Phrases like "God-fearing" are indicative of the basis for the Christian religion. It is through such fear that Christianity has been able to exist all these years.

We are no longer supplicating weaklings trembling before an unmerciful "God" who cares not whether we live or die. It has been a popular misconception that the Satanist does not believe in God. This is not so; but we realize that God, by whatever name he is given—or by no name at all, is only the balancing factor in nature and has little concern for any suffering which we may encounter. It has been said that the good die young. The good, by Christian standards, do die young. It is the frustration of our natural instincts that leads to the premature deterioration of our bodies.

When one commits a wrong in other religions, he either prays to God for forgiveness or confesses to an intermediary and asks him to pray to God for his sins. The Satanist feels that confessing to another human being like himself accomplishes nothing and is degrading. When a Satanist commits a wrong, he realizes it is natural to make mistakes. If we are truly sorry about something, we will learn from our mistakes and not do the same thing again.

There has been much sensationalism regarding the Satanic Church and its views on free love. Free love in the Satanic Church means that a person is free to either be faithful to one person or indulge in his sexual desires with as many others as he feels necessary to satisfy his personal needs. Satanism advocates any type of sexuality which properly satisfies the person's desires, be it heterosexuality, homosexuality, bisexuality, or even asexuality if you choose—or any of the fetishes pertaining to these. To most people masochism represents a rejection of indulgence. We consider masochism to be an indulgence if any attempt to sway or change the person from his masochistic traits is met with resentment and/or failure. Satanism does not encourage orgiastic activities or extramarital affairs for those to whom they do not come naturally. Being unfaithful to one's chosen mate would be very unnatural and detrimental to some people. To others it would be frustrating to be bound sexually to one person without any hope of outside sexual activity. Each person must decide for himself what form of sexual activity best suits his individual needs. To thine own self be true. Self-deceit is intolerable in the Satanic religion.

There are two major holidays in the Satanic religion. These are Walpurgisnacht, which is celebrated on April 30th, and Halloween, October 31st. The solstices and equinoxes are also celebrated as holidays. On these occasions special rituals are performed, and festivities follow.

Part II: Ritual Magic

Ritual magic is a large part of the Satanic religion. The purpose in performing a ritual is to accomplish something that, by other means, could not be done. Ritual magic is a very real power. It utilizes such tools as hypnosis, telepathy, psychology, etc. The type of magic practiced in the Satanic Church is similar to all primitive forms of magic that have been used successfully for centuries, but which have been brought into the contemporary world in a workable way that will relate to the society in which we live.

A Satanic ritual is basically an emotional rather than an intellectual performance. For this reason certain devices and dramatic effects are used. As in stage magic, the art of misdirection is one of the most valuable tools of the ritual magician. By utilizing the following devices the ritual magician can temper his intellectual analysis of the ritual. Therefore he can allow his emotions free reign.

A nude female is used as the altar in Satanic rituals because she represents the Earth mother and is a natural passive receptor for the workings of magic. The devices used in a Satanic ritual are as follows:

- The Chalice, symbolic of the Chalice of Ecstasy, is to be drunk from first by the Priest, then by one assistant.
- The Bell is used to purify the air at the beginning of the ritual and is used as a pollutionary at the end of the ritual.
- The Phallus is a pagan fertility symbol, the symbol of generation or aggression. It is also a non-hypocritical version of the holy water sprinkler of other religions. The Phallus is used to bless the congregation.
- Candles are symbolic of the light of Lucifer—the bearer of light, enlightenment, burning desire, and the flames of the pit. Candles should be the only light source during a ritual.
- The Sword is symbolic of aggressive force, and is used as an extension and intensifier of the arm the Priest uses to gesture or point. A parallel to this is the pointing stick or blasting wand used in other forms of magical ritual.
- The Gong is used to call up the Powers of Darkness.

The male participants in the ritual should wear black robes. Women should wear the most sexually appealing clothing possible, or all black for older women. The amulet of Baphomet is worn by all participating in the ritual. The color black represents the Powers of Darkness. Sexually appealing clothing worn by women is stimulating to the male members and intensifies the outpouring of adrenalin energy to ensure a more powerful working.

During a Satanic ritual it is essential to summon up the strongest emotions that will be beneficial to the respective working. The following are examples of this:

During a compassion ritual it is necessary for the magician to feel honest sympathy and compassion for the recipient of his working. It is useless to attempt a ritual of this type if the magician cannot truly feel compassion for the person involved. It is all very well and good to tell a person that you will perform a compassion ritual for him, but unless you have the necessary deep feelings for this person and are sympathetic to his situation, the ritual will not be effective. We oftentimes think that we might perform a ritual for a person for whom we really have no concern; but it is a sad but true fact of magic that, if we are not intensely concerned for the person, the ritual will not work. You should be able to shed an honest tear

for this person. If this much emotion cannot be felt, it is best not to attempt this type of working. If you are the type of person who excuses his inability to do this by thinking "I am not that emotional" or "I've never been able to cry", then it is high time you learned how.

In a hate ritual in which a curse is to be conjured, a strong feeling of contempt for the recipient of the curse is mandatory. In a ritual of this sort the more vindictive your curse can be, the more powerful your outpouring of hate forces will be. Love is one of the most powerful emotions known to man; the other is hate. Without being able to experience one of these emotions, you cannot fully experience the other. Therefore you must love those who deserve and return your love, but hate your enemies with a **whole** heart. Half-hearted hatred is very harmful to a person's emotional stability. When a person prays for his enemies, he is in reality bottling up his feelings of hatred. He still hates the person; but, being bound by the tenets of his religion, he cannot express the hatred he feels. To pray for your enemies is to buy second-hand hate, which is of a decidedly inferior quality.

The harboring of unwarranted guilt is very detrimental. We have been taught to feel guilty for all of the things that we most naturally do. Many of us can realize intellectually that it is foolish to feel guilty for these natural acts, but to accept this emotionally is another matter. If you cannot release yourself from guilt, then you should learn to make it work for you. You should act upon your natural instincts and then, realizing that you cannot perform these acts without feeling guilty, revel in your guilt. This may sound like a contradiction in terms, but guilt can often add a fillip to the senses. Adults would do well to take a lesson from children. Children often take delight in doing something they know they are not supposed to. One of the first laws of magic is to turn every disadvantage into an advantage. The quickest way of traveling between two points is in a straight line. If all the guilts that have been built up can be turned into advantages, then intellectual scraping of the psyche—in an attempt to cleanse it of these repressions—is eliminated. Satanism is the only religion known to man that accepts this rationale [of turning a bad thing into a good thing] rather than that of bending over backwards to eliminate the bad thing.

The Satanist shuns terms such as hope and prayer, as they are indicative of negative thinking. If we hope or pray for something to come about, we will not act in a positive way which will make it happen. The Satanist commands, rather than prays to his god. Positive thinking results in positive actions. Through positive thinking, combined with ritual, we command the forces of nature. We tell ourselves "this will be done, come Hell or high water", and therefore it is done.

Human beings have personality traits which are either passive or aggressive. Passivity and aggressiveness are tamer terms for masochism and sadism. We are all made up of varying degrees of these personality types. Some of us lean more towards one or the other, but it is rare to find an individual who has equal portions of each of these traits. If a person is basically passive or masochistic, he would be most proficient in the mystic or mediumistic side of Satanism. This type of person is the most natural psychic or medium. Such persons' very passivity puts them in a position of receptivity.

Since magic is based on positive force, the person who is basically aggressive or sadistic in personality traits will do well as a magician. In the field of magic and Satanism, both passive and aggressive people are necessary. The aggressive person is best suited for sending forces, and the passive or mediumistic person is best utilized as a receptor. Generally a person with

a great deal of perception is passive.

It has been the popular misconception that Satanists practice human sacrifice. There has, however, never been a clarification of the method used for sacrifice, or of the reasons for which a Satanist would resort to this. When we sacrifice a person in a Satanic ritual, we do not slaughter him on the altar in a physical manner. We simply direct our hate forces towards the deserving recipient. You must never direct a curse toward a person unless you are prepared for the ultimate consequences.

There is no such thing as a mild curse. If a curse is to be effective, you must feel the maximum in disdain and hatred for the recipient. By sending these hate forces forth, we ensure suffering on the part of the person who has dealt us an injustice. It can only be left to the victim's environmental conditions to decide what form our retribution will take, and a measure of the person's rottenness as to the degree he will suffer.

If the recipient of the curse has redeeming qualities of sufficient amounts, then he will not only be saved but will be rehabilitated into a more worthwhile person as a result of the curse. Therefore you cannot perform a working of this type and specify that you want the person to suffer only a broken arm or mild illness. You must realize that death may be the final outcome of a magical working of this nature.

The Satanic Church feels that forcing oneself to feel indiscriminate love for all is very unnatural. There has never been any great love movement in the history of the world that has not wound up killing countless numbers of people to prove, we must assume, how much they loved them. Every hypocrite that ever walked the earth has had pockets bulging with love! You cannot love everyone, and by trying to you only lessen your feelings for the people who deserve your love. Repressed hate can lead to many physical ailments. For this reason you must periodically perform a hate ritual to rid yourself of this bottled-up hate. By choosing a deserving target for your hate forces, you cleanse yourself of these malignant emotions and are free to give your loved ones full benefit of your emotions without being concerned that you may be, at times, taking your pent-up hatred out on them.

There is a definite period of the day when a person is in a more receptive state than during other times. Assuming that the person regularly sleeps for eight hours, the receptive state comes in the last two hours or so before awakening. This has been established as the period of time in which the person has the dreams he can recall most easily. This is due to the fact that the person's body has completed its required rest; but the slow rate of metabolism keeps it dormant for a short time afterwards, producing the most receptive time during total sleep. This is when we receive some of our most fruitful ideas. It is the twilight period between sleep and waking. A person's subconscious is at its most active point during this period of time. It is during this period that a telepathic communication would have the best chance of being received. To be most effective, therefore, your magical working should be performed during this twilight period.

There are many herbs and spices which are used in ritual magic. The most common ingredient used in love potions is mandrake root. Just as most acts which are considered evil are within the law, so some of the most effective ingredients used in potions can be legally obtained. There is no need to resort to popular and/or illegal drugs for any magical purpose.

The magical language used in Satanic ritual is Enochian. Enochian is a language which is thought to be older than Sanskrit, with a sound grammatical and syntactical basis. It was

developed into a practical translation, which is its current form, by Samuel Liddell MacGregor Mathers. In Enochian the meaning of the words, combined with the quality of the words, unite to create a pattern of sound which can cause tremendous reaction in the atmosphere. The barbaric tonal qualities of this language give it a truly magical effect which cannot be described.

It is thought by most that all Satanic rituals are in the form of the Black Mass. This is a misconception. Most Satanic rituals have nothing in them which would be considered sacrilegious to another religion. One of the reasons a Black Mass would be performed in the Satanic Church would be to remove a stigma attached to the activities of one or several members. If a person feels bound or stifled by a previous religion, a Black Mass would be performed to enable him to completely divorce himself from the limiting factors of that past religion.

A Black Mass consists of such things as saying the Lord's Prayer backwards—interspersed with obscenities, trampling the cross underfoot or hanging it upside-down, desecration of the wafer or host, and similar forms of defilement or parody of the sacred cows which make the religion a threat to the person involved. By reducing the awesomeness of the religion to ridiculousness, we remove its fearsomeness.

The only other circumstance in which a Black Mass would be performed would be one in which another religion had directly attacked the Satanic Church. To perform a Black Mass just for its shock value would serve no useful purpose. The Christian religion is no threat to the Satanist. One might say that the Devil has kept all the religions on earth in business for many, many years. If it were not for these religions which he has allowed to flourish, Satan could not come forth now and establish his organized church, built on the very episcopacy and structure of the existing religions.

Satanism is taken up by most people not out of protest, but out of logic. Therefore the debasement of their previous religions is unnecessary. There are many sacred cows in our current society which warrant protest as much if not more than the Christian religion. A modern-day form of the Black Mass might consist of such things as urinating on marijuana, crushing an LSD sugar cube under foot, hanging a picture of Timothy Leary or a famous Indian guru upside-down, exposing the parallel between the Hippie generation and the "emperor's new clothes." These things would be far more effective to the magical workings of a Satanist than a typical Black Mass.

The results of a magical working will start to manifest themselves within thirty-six hours from the time the ritual was performed. Once the magical working has been performed, you must push all thoughts of hope or anxiety from your mind. You have released your emotions and sent them out into the ether, where they can effect your desired results. After this there is nothing left to do but sit back and wait for the results. Anxiety only acts to lessen the effectiveness of your working.

The Satanic ritual is not always confined to sinister or occult surroundings. The true magician is adept at turning any situation he encounters into a magical working. He can manipulate his surroundings to his best advantage.

A ritual which is performed for the sake of reducing an awesome figure to a ridiculous state is called a Shibboleth ritual. In this type of ritual each of the participants chooses a pillar of society or a type of person who is particularly awesome or irritating to him. Each then

dresses in the costume of the chosen victim. For about an hour all participants communicate with one another, all the while acting out in parody what would be the actions of the persons portrayed.

After this psychodrama has been performed, a sort of kangaroo court is held, and the person acting as Priest for the ritual takes the role of Satan. In the form of Satan he questions each person individually. Each participant answers Satan's questions in the manner in which his chosen character would answer them. Through the favorite tools of the Devil, wile and guile, Satan exposes the character for what he is. He talks him into selling his soul to the Devil, utilizing things which are sacred cows to the shibboleth for the purpose of disguising his tactics.

In a ritual such as this, the purpose is to ridicule the shibboleth. In this way he will no longer be awesome to the person who has suffered in some way by his actions. The situation in which the Satanist comes in contact with the shibboleth may be one in which he is forced to treat him in a civil or even respectful manner, but once the ritual has been performed, the Satanist can laugh up his sleeve at the person. The shibboleth will sense that he is being patronized and will no longer feel that he is capable of wielding the power that he once did over the Satanist.

Part III: Magic as Practiced by the Satanic Church

There are many facets of magic that can be learned only through experience. A magus is one who has become adept in the field of ritual magic. There are many scholars of magic who are not capable of putting the theories which they have learned into practice. Others may have very little formal training in magic but may have a natural ability to utilize the Powers of Darkness. Knowledge can be a powerful tool, but without the common sense to put this knowledge into practice, it is useless. Animals and small children are the most natural magicians. They have had little or no formal training and yet are adept at bending people and situations to their will. The Satanist regards these small beings as sacred and realizes that he can learn much from them.

The Satanic Church is different from all other witchcraft or magical groups in the world today. It is unlike the white magical groups, such as those in which the powers of magic are supposedly used only for altruistic purposes. Nor is it a primitive group of cannibals whose membership is made up of uneducated people. The Satanic Church is the first organization of its kind whose membership consists largely of responsible, respectable people. Only by limiting our membership to individuals of this variety, rather than appealing to the lunatic fringe, can we be certain of becoming the strongest power structure in the world. Therefore membership in the Satanic Church is not open to everyone. Unlike other religions in which you go to church to become a worthwhile person, in the Satanic religion you must be a worthy person before you can come into church. Once in the Church, you can reap the rewards which you deserve. The Satanic Church has too much to offer to afford membership to people who are only seeking sensationalism or are of a personality makeup that would reflect upon the Satanic religion in an unfavorable way.

The Satanic Church looks with disdain upon white witchcraft groups, as we feel that altruism is sinning on the lay-away plan. It is unnatural not to have the desire to gain things

for yourself. This does not mean that you never do anything for anyone else. If you do something to make someone for whom you care happy, his happiness will give you a sense of gratification. We practice a modified form of the Golden Rule. Our interpretation of this rule is: "Do unto others as they do unto you." If you "do unto others as you would have them do unto you" and they in turn treat you badly, it goes against human nature to continue to treat such people with consideration. You may do unto others as you would have them do unto you; but if your kindness is not returned, they should be treated with the wrath they deserve.

White witchcraft groups spout the theory that, if you curse a person, it will "return to you three-fold", "come home to roost," or in some way "boomerang back to the curser." This is yet another indication of the guilt-ridden philosophy held by these neo-pagan, pseudo-Christian groups. These people want to delve into witchcraft but cannot divorce themselves from the stigma attached to it. Therefore they call themselves white magicians and base seventy-five percent of their philosophy on the trite and hackneyed tenets of Christianity.

Anyone who pretends to be interested in magic for reasons other than gaining personal power is the worst kind of hypocrite. The Satanic Church respects Christianity at least for being consistent in its guilt-ridden philosophy, but it can only feel contempt for people who attempt to appear emancipated from guilt by joining a witchcraft group and then practice the same basic philosophy as Christianity. White magic is supposedly only utilized for good or unselfish purposes; and black magic, we are told, is used only for selfish reasons. In the Satanic Church we draw no dividing line between white or black magic. Magic is magic, be it used to help or hinder. You the magician should have the ability to decide what is just and then apply the powers of magic to attain your goals.

The Satanic Church combines two very paradoxical words in its title. There is a definite reason for this. The word "church" is a respected and revered term. To combine the word "church" with the outrageousness of Satan is to employ one of the most important magical formulas—the utilization of nine parts acceptability to one part outrageousness. To be a true magician you must, in all outward appearances, be acceptable to the establishment—and then use outrageous methods to undermine a situation. This again involves the art of misdirection.

If you have an appearance of respectability and then present an unorthodox idea, it will be accepted much more readily than it would be if you present an appearance which does not conform to the average person's image of respectability. For example, five thousand people marching down the street dressed in outlandish costumes and wearing the badges of antagonism will only succeed in alienating themselves more strongly from the forces they desire to change. If these marchers would appear in the guise of those whom they would change, then the needed identification could be established and inroads gained.

Human beings are very egotistical creatures. We will be much more receptive to a new idea if it is presented to us by someone who is for the most part like ourselves than we would be if it were presented by a person completely alien to us. Only by working side by side with the establishment can we create any sizable change in our society. Satanism is the only religion in which a person can "turn on" to the pleasures around him without "dropping out" of society. By "dropping out" we would only deprive ourselves of the enjoyable things that society has to offer. We would also limit the situations in which we could perform our

magical workings.

Our Christianized society cannot deny the existence of Satan, for to do so would require it to deny the existence of God. For that matter any attempt on the part of **any** religion to deny the existence of Satan, by whatever name he is called, would be to deny the contents of its respective scriptures.

Letters From The Devil Column

Anton LaVey

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Last week I devoted my column to describing some of the most commonly accepted fallacies concerning the requirements of the successful witch or warlock. Now allow me to set out some of the requisites for the person who wishes to practice the true art of the magical manipulation of human beings, the practical nature of sorcery.

First of all, one should not enter into the study of practical witchcraft out of desperation. Far too many people expect to wave a proverbial magic wand, and thereby solve all of their problems. Everyone is looking for a shortcut, an easy way, a system. No one knows this better than Satan. Everybody wants to get something for nothing. The millions of contests, raffles, lotteries, bonus gifts, special offers, and free premiums, are proof of this. So are the myriad books, pamphlets, courses, study groups, etc. that purport to teach the "great secrets" or "revealed wisdom" of one master or another.

The true magician knows one thing for certain, and that is an adage so corny it hardly seems worth stating, but very brutally true:

"You get out of life exactly what you put into it!"

The man that comes to me after losing out In everything he has ever undertaken and expects the Devil to have pity on him just because, In desperation, he decided to sign his name on the dotted line, is sadly deluded.

One of the unanswered questions about the book and film "Rosemary's Baby" is why the girl who was originally living with the elderly couple met her untimely death on the pavement outside the building—whether she fell, jumped, or was pushed.

To the Satanist, the reason is quite obvious. The girl in question had been established in the story as a "loser." Satan, in selecting a suitable choice of woman to impregnate, would want no such woman to carry his own child, but would look for one with some enthusiasm for life. No one had to push the girl out of the window. She was destined to lose, by her own actions. Her own accident-proneness caused her destruction, prompted by the very fear of the unknown which she evidenced.

POWER IN MAGIC

There is indeed, great power in magic, but one must be prepared to take advantage of this power. If a person is a perennial loser, they cannot be expected to know how to safeguard their success, if and when it should arrive. Even if you could learn to be a wizard overnight,

you would need the proper personality to go along with it. Rule number one in the practice of real magic is: You must be able to conduct a smooth running life for yourself! Throughout the history of the world It has been established that the rich get richer and the poor get poorer, or more bluntly—them that has—gets! If you haven't a damn thing and want to get something, you must start out by at least pretending that you have something!

The old maid who looks under her bed every night for a man is never going to find him there, until she starts being seen with a man outside of her room. It will be said by some at this point that what I am saying is nothing more than applied psychology.

It's amazing to me the amount of people that apparently know all about applied psychology, that never seem to be able to apply it. In order to be a competent witch one must be able to first learn and utilize the principles of applied psychology. All you dirty old men out there that think you're going to get a sexy young girl just by saying a magical incantation or buying a do-it-your-self voodoo kit have another thing coming!

All of you plain, dumpy, women that feel a handsome young man should love you for your "inner beauty" are deluded fools! If you are a loser and expect Satan to bless you after God has given you the boot, there IS a possibility that you have simply been playing on the wrong team, and a change in philosophy is in order. If, however, your change in theology produces no more success than you had before, don't blame Satan and his earthly concept of life. Don't blame the ineffectual past concept of "God" either for your failure. Blame yourself for wanting to lose!

CONVENIENT EXCUSE

Another person, situation, or god, is always a convenient excuse for our own shortcomings and defeats in life. The winner makes mistakes and learns from them not to make the same mistake again. The loser makes mistakes and never learns a thing from them. Next we come to step number two in the preparation for witch-hood—glamour. Glamour is the term by which the enchantments and manipulations of witches and sorcerers was known for many years. Now the meaning of the word has changed to denote a dazzling display of beauty. We will simply define glamour as that which will compel visual attention, thereby distracting the viewer from other things. Closely akin to this is another word long used in connection with sorcery—fascination. It has been said that you can't tell a book by its cover, but nevertheless people do! In fact, if most people didn't tell books by their covers, there would be no need for such a saying. A successful witch must have glamour in her presence, whether it be in her sex appeal, her bizarre ugliness, the devices and conveyances with which she surrounds herself, or the place in which she lives. No girl who presents a dowdy, uninteresting appearance will ever make it as a witch.

The reason people are intrigued by magic and witchcraft In the first place is because it represents one of the secret facets of life—the element of wonder. If the fascination for the occult itself is what makes it so popular, then it stands to reason that anything that intrigues,

fascinates, or causes one to wonder, will meet with the same reaction on the part of the onlooker—potential compulsion. Just look at any successful prostitute; invariably she will be dressed in a manner that will attract men and alienate women. Their choice of clothing is that which will titillate, intrigue, and command the attention of potential customers—in short, a promise of more and better things to come. Who is the man most likely to cause an arousal in the women at a social gathering? Surely not the loud, boisterous and totally open-book type, but the guy who is obviously different from all the rest in appearance, but with what appears to be an underlying sensual strength, promising deep emotions. We are still animals, despite our attempts to hide from the fact, and intellect is dandy but it's the old gut reaction that will win out every time.

CONCEPT OF GOD

This is why the Devil has always had it so easy, ruling the world. The spiritual, the higher planes, the concert of God, is basically an intellectual development, an idealistic invention—and must be thought about in order to function. On the other hand the necessities, desires, indulgences, and compulsions are purely emotional and need no analysis to put them into operation! Therefore the aspiring witch or warlock should learn well the importance of emotional appeal, and first in order of importance is visual stimulation. There is one hard, fast rule that applies to successful visual stimulation of a sexual nature—one that will always serve the witch who is reasonable attractive, in fascinating others. That rule is: That which is most intriguing is that which is not meant to be seen. This is so aptly proven by the men in a topless club who will shift their gaze from an almost totally nude girl who is throwing her body about erotically, to an attractive young woman sitting with her husband at the bar, who while watching the show is displaying a generous amount of thigh above the tops of her nylons. The difference between the woman on stage and the woman in the audience is, the gal up there dancing is viewed by other women present with amusement, and even secret identification. The young housewife, with her apparent carelessness in keeping her skirt under control, is observed by other women present in a resentful and critical manner. The reason for the disapproval from other women and the sneaky but approving glances from the men is obvious to those who know. The woman sitting at the bar, well dressed from her neatly styled hair to her high heels, is presenting a far better show with her revealed garters and an occasional glimpse of her underwear than the near-nude on the stage because the married gal (who probably has three kids at home) is showing something that is NOT MEANT TO BE SEEN! Do you know what the most disheartening thing in the world to the Devil is? Such things as the "unisexual look," where you can't tell the boys from the girls because they dress the same. An honest homosexual likes guys that look like guys!

A HEALTHY TRANSVESTITE

A healthy transvestite wants to look like a woman when dressed up! A confirmed lesbian likes gals that look like either guys OR gals, but not both! Either people ought to wear no clothes at all, or wear garments that signify one sex or the other. If a woman has feminine charms, she should show them. If a man has sensual appeal, he should display it. The

wearing of "cod pieces" in the middle ages is no different than the padding of the "basket" in the gay world of today—it displays something that is not meant to be seen! Of course all of these uses of sexual intrigue are as the result of unfounded guilt established by the men of "God," but nevertheless they're here and we're stuck with them, so we might as well use them and enjoy them. There is an opportunity to free oneself from these "hang-ups" by the use of drugs, but look what it produces—lack of discrimination resulting in the aforementioned "unisexual look." I would rather be "hung-up." It's a lot more fun. This is why the Satanist revels in what are considered to be sins. We Satanists consider "hang-ups" to be "hang-ONS"—the very foundations of what makes our personality, our likes and dislikes what they are. We like our fetishes and resent any attempt to remove them. This is why we are not a "love" religion that claims to like everything and everybody. We feel that when one loses their sense of discrimination, they become like ants in an anthill. Fortunately, most people are still possessed of "hang-ups" and are "up tight" about some things. Those that think they are "free" are usually working at it so hard that they have become enslaved by their "freedom." Next week I will answer some of the letters that have been coming in, asking the Devil's opinion on various matters concerning the black arts, manners and morals, and other subjects approachable from a Satanic point of view. I will also add further ingredients to our study of PRACTICAL witchery. Until then, sin well!

On Occultism of the Past

Anton Szandor LaVey

The Cloven Hoof, September VI A.S. (1971 c.e.)
Volume Three, Number Nine

> *"When anyone invokes the devil with intentional ceremonies, the devil comes and is seen. To escape dying from horror at that sight, to escape catalepsy or idiocy, one must already be mad....There are two houses in heaven, and the tribunal of Satan is restrained in its extremes by the Senate of Divine Wisdom.*
>
> *"This explains the bizarre nature and atrocious character of the operations of Black Magic....the diabolical masses, administration of sacraments to reptiles, effusions of blood, human sacrifices and other monstrosities, which are the very essence and reality of Goetia or Nigromancy. Such are the practices which from all time have brought down upon sorcerers the just reputation of the laws. Black Magic is really only a graduated combination of sacrileges and murders designed for the permanent perversion of a human will and for the realization in a living man of the hideous phantom of the demon. It is therefore, properly speaking, the religion of the devil, the cultus of darkness, hatred of good carried to the height of paroxism; it is the incarnation of death and the persistent creation of hell."*
>
> —Transcendental Magic *by Eliphas Levi*

This is the writing of Eliphas Levi, one of the sustainers of occult **un**wisdom of the nineteenth century. In Levi's works we are confronted by page after page extolling the merits of Jesus Christ as king and master. Any Satanist who has ever read *Transcendental Magic* cannot help but see Levi's great contribution to Christian theology and Dennis Wheatley.

I MEANT what I said in *The Satanic Bible*, when I referred to such prior garbage as "sanctimonious fraud—guilt-ridden ramblings and esoteric gibberish by chroniclers of magical lore unable or unwilling to present an objective view of the subject." Yet it not only saddens but antagonizes me when I find a member impressively stating his adherence to or compatibility with these worthless ravings.

It is bad enough to hear of the "great teachings" of Aleister Crowley—who hypocritically called himself by the Christian devil's number, yet steadfastly denied any Satanic connections, who wrote and had published millions of words of Kabbalistic mulligatawny, the distilled wisdom of which could have been contained in a single volume of once-popular E. Haldeman Julius' Little Blue Books (which sold for a nickel). Strange, how seldom one hears plaudits for Crowley's poetry, worthy of inclusion with the likes of James Thompson, Baudelaire, Clark Ashton Smith, and Robert E. Howard. If Crowley was a magician, it was the beauty of his creative art which made him so, not his drug-befuddled callings-up of

Choronzon, et al. Unfortunately, his followers today have taken up his worst, while neglecting his best.

I get fed up to the stomach-turning point, listening to would-be students waxing eloquent over Israel Regardie's *Golden Dawn*, with its ponderous bulk blotched by sigil after sigil of holy esoterica. The very jacket design fairly screams out, "Oh God, how good and light and righteous we are!" with a rayed cross of a magnitude that should have awakened Bela Lugosi back to life out of sheer shock. Mr. Regardie, like his white-light predecessors, rambles through five pounds of accumulated Kabbalistic toxemia and burned-out Rosicrucianism before his literary enema yields a scant few pages of today's dinner, namely, a watered-down version of the Enochian Keys.

No, I cannot accept the worth of these "masters," who couldn't even get off a semi-logical thought without falling victim to what H.G. Wells superbly defines as "big thinks." These works were around when I wrote *The Satanic Bible*. I had even read them, as well as Montague Summers, Rollo Ahmed, Ophiel, Bardo, Butler, Hall, etc., etc., who wrote reams of arcane rhetoric and produced plates of pretty symbols, yet couldn't seem to say what they meant nor mean what they said. Somehow, an occasional member who has "discovered" an occult "master's" writings of the past, forgets all about those opening lines in the preface to *The Satanic Bible*, assuming, I guess, that I didn't know about *their* new-found bit of esoterica when I took pen in hand.

At the tender age of twelve, when I grew disenchanted halfway through the *Albertus Magnus* and a third of the way through the *Sixth and Seventh Books of Moses*, it occurred to me there must be "deeper stuff," so I delved. Alas, I found the deeper stuff was deeper all right, and piled higher as well. For every page of meat it seemed there were a hundred pages of filler, adding up to a pretty, plump, but decidedly ersatz hunk of baloney.

I wrote *The Satanic Bible* because I looked for such a book all my life, and, unable to find it, concluded that if I ever expected to read what I was seeking, I would have to write it myself. The same principles applied with *The Compleat Witch*.

Summing up, if you NEED to steep yourselves in occult lore, despite this diatribe, by all means do so. But do it as a ritual in itself, i.e., *objectively towards subjective ends!* read on, *knowing* that you won't learn a damn thing in principle from Levi, Crowley, Regardie, (or Sybil Leek either!) that isn't extended one-hundred fold in *The Satanic Bible* or *The Compleat Witch*, *but* that you'll have the spooky fun, ego-food, and *involvement* which invariably accompanies a curriculum concerned more with the gathering of ingredients than the application of principles.

II. LaVey: Later Writings

The Nine Satanic Sins

Anton Szandor LaVey, 1987

1. Stupidity—The top of the list for Satanic Sins. The Cardinal Sin of Satanism. It's too bad that stupidity isn't painful. Ignorance is one thing, but our society thrives increasingly on stupidity. It depends on people going along with whatever they are told. The media promotes a cultivated stupidity as a posture that is not only acceptable but laudable. Satanists must learn to see through the tricks and cannot afford to be stupid.

2. Pretentiousness—Empty posturing can be most irritating and isn't applying the cardinal rules of Lesser Magic. On equal footing with stupidity for what keeps the money in circulation these days. Everyone's made to feel like a big shot, whether they can come up with the goods or not.

3. Solipsism—Can be very dangerous for Satanists. Projecting your reactions, responses and sensibilities onto someone who is probably far less attuned than you are. It is the mistake of expecting people to give you the same consideration, courtesy and respect that you naturally give them. They won't. Instead, Satanists must strive to apply the dictum of 'Do unto others as they do unto you.' It's work for most of us and requires constant vigilance lest you slip into a comfortable illusion of everyone being like you. As has been said, certain utopias would be ideal in a nation of philosophers, but unfortunately (or perhaps fortunately, from a Machiavellian standpoint) we are far from that point.

4. Self-deceit—It's in the 'Nine Satanic Statements' but deserves to be repeated here. Another cardinal sin. We must not pay homage to any of the sacred cows presented to us, including the roles we are expected to play ourselves. The only time self-deceit should be entered into is when it's fun, and with awareness. But then, it's not self-deceit!

5. Herd Conformity—That's obvious from a Satanic stance. It's all right to conform to a person's wishes, if it ultimately benefits you. But only fools follow along with the herd, letting an impersonal entity dictate to you. The key is to choose a master wisely instead of being enslaved by the whims of the many.

6. Lack of Perspective—Again, this one can lead to a lot of pain for a Satanist. You must never lose sight of who and what you are, and what a threat you can be, by your very existence. We are making history right now, every day. Always keep the wider historical and social picture in mind. That is an important key to both Lesser and Greater Magic. See the patterns and fit things together as you want the pieces to fall into place. Do not be swayed by herd constraints—know that you are working on another level entirely from the rest of the world.

7. Forgetfulness of Past Orthodoxies—Be aware that this is one of the keys to brainwashing people into accepting something new and different, when in reality it's something that was

once widely accepted but is now presented in a new package. We are expected to rave about the genius of the creator and forget the original. This makes for a disposable society.

8. Counterproductive Pride—That first word is important. Pride is great up to the point you begin to throw out the baby with the bathwater. The rule of Satanism is: if it works for you, great. When it stops working for you, when you've painted yourself into a corner and the only way out is to say, I'm sorry, I made a mistake, I wish we could compromise somehow, then do it.

9. Lack of Aesthetics—This is the physical application of the Balance Factor. Aesthetics is important in Lesser Magic and should be cultivated. It is obvious that no one can collect any money off classical standards of beauty and form most of the time so they are discouraged in a consumer society, but an eye for beauty, for balance, is an essential Satanic tool and must be applied for greatest magical effectiveness. It's not what's supposed to be pleasing'it's what is. Aesthetics is a personal thing, reflective of one's own nature, but there are universally pleasing and harmonious configurations that should not be denied.

Pentagonal Revisionism: A Five-Point Program

Anton Szandor LaVey, 1988

In recent years, we've wasted far too much time explaining that Satanism has nothing to do with kidnapping, drug abuse, child molestation, animal or child sacrifice, or any number of other acts that idiots, hysterics or opportunists would like to credit us with. Satanism is a life-loving, rational philosophy that millions of people adhere to. Now we're ready for something that goes quite a few steps beyond just explaining our principles. Every revisionist movement needs a set of goals/guidelines that are clear, concrete, and that will effect significant changes.

The following Five-Point Program reflects attitudes which allow others to decide whether they wish to align themselves with Satanism or not. Each is necessary for Satanic change to take place. When asked what we're "doing," here's the answer:

1. **Stratification**—The point on which all the others ultimately rest. There can be no more myth of "equality" for all—it only translates to "mediocrity" and supports the weak at the expense of the strong. Water must be allowed to seek its own level without interference from apologists for incompetence. No one should be protected from the effects of his own stupidity.

2. **Strict taxation of all churches**—If churches were taxed for all their income and property, they'd crumble overnight of their own obsolescence, and the National Debt would be wiped out as quickly. The productive, the creative, the resourceful should be subsidized. So long as the useless and incompetent are getting paid, they should be heavily taxed.

3. **No tolerance for religious beliefs secularized and incorporated into law and order issues**—to re-establish "Lex Talionis" would require a complete overturning of the present *in*-justice system based on Judeo-Christian ideals, where the victim/defender has been made the criminal. Amnesty should be considered for anyone in prison because of his alleged "influence" upon the actual perpetrator of the crime. *Everyone* is influenced in what he or she does. Scapegoating has become a way of life, a means of survival for the unfit. As an extension of the Judeo-Christian cop-out of blaming the Devil for everything, criminals can gain leniency, even praise, by placing the blame on a convenient villain. Following the Satanic creed of "Responsibility to the responsible," in a Satanic society, everyone must experience the consequences of his own actions—for good or ill.

4. **Development and production of artificial human companions**—The forbidden industry. An economic "godsend" which will allow everyone "power" over someone else. Polite, sophisticated, technologically feasible slavery. And the most profitable industry since T.V. and the computer.

5. **The opportunity for anyone to live within a total environment of his or her choice, with mandatory adherence to the aesthetic and behavioral standards of same—**Privately owned, operated and controlled environments as an alternative to homogenized and polyglot ones. The freedom to insularize oneself within a social milieu of personal well-being. An opportunity to feel, see, and hear that which is most aesthetically pleasing, without interference from those who would pollute or detract from that option.

This is the encapsulated version of the current thrust of Satanic advocacy. So when someone asks you, "Well, what do Satanists do?", you will be qualified to tell him.

The World's Most Powerful Religion

Anton Szandor LaVey

The Cloven Hoof, Issue #127, Year XXXI A.S. (1996 c.e.)

Religion is the most important thing in a person's life. If electric trains are the most pervasive thing in one's life, that is his religion. Anything can be a religion if it means a lot. If your present religion isn't the most important thing in your life, then skip it. Find whatever impels you most and make that your religion.

Religions are easy to invent. Most traditional religions have little or nothing to do with reality, are dependent on obfuscation, interpretation, guilt, and unreasoning faith—some more than others. Since Satanism is essentially a religion of the self, it holds that the individual and his personal needs comes first. If that means playing with trains or spike-heeled shoes or singing in the bathtub, those are its sacraments and devotions. Taking inventory of old comic books is counting beads on a rosary, each book being a station of the cross.

Before I codified Satanism, thus enabling me to integrate everything of a personal meaning into a suitable forum, I first considered the religion of Dogism. The belief system made sense, but was too limiting. Dogism holds that if you can't eat it, and you can't fuck it; piss on it. Much as I respect dogs and their gods, I could relate more to Catism, the principle religion of cats. The Five Commandments of Catism are:

(1) Don't run, if you can walk.
(2) Don't walk, if you can stand.
(3) Don't stand, if you can sit.
(4) Don't sit, if you can lie down, and
(5) Don't stay awake, if you can take a nap.

Catism counsels: "He who sleeps the day away / lives to sleep another day," or, "Respect the friend who brings your food, for he has been your choice / Or go and catch it for *yourself*, and have a louder voice," and other such homilies.

Freud's "pleasure principle" should be known to be the highest motivator for any religion. The significance of any fetish is a yardstick for its priority. When a fetish transcends all else, including survival needs, religious fanaticism is the result. When the audio equipment takes priority over the music, the way the music *sounds* is more important than the sound of the *music*. The act of falling in love can be more important than one's choice of a mate. If the size of a screen is more important than what's on it and the latest hardware and software eclipses the quality of the product entered—fetishism is the result.

All activity that consumes, therefore, should be recognized as being both religious and fetishistic. A Satanist whose hobby or fetish is Satanism *per se*, is no more of a Satanist than

one who, realizing the indulgence advocated by Satanism, accepts the Name. The difference between the man or woman who's a *practicing* Satanist, from an *identity* Satanist is that the practicing Satanist looks at the picture, while the identity Satanist studies the frame.

Those who disparage and belittle the Church of Satan to an obsessive degree reveal their fetish. In reality and practice, by their consuming interest, they reveal their true religion to be—the Church of Satan. Otherwise, they would turn on their heel, walk away, and refuse to subject themselves to that which they need not. Clearly, they need us. We don't need them.

Never underestimate the sexual corollaries to fetishism/religion. It's too easy (and convenient) to dismiss covert arousal. Just as there have been foot fetishists who work in shoe stores, there are masturbationist writers and artists who have nothing to say and write nothing worth reading. Their output amounts to one stroke or rub per line of type, using their typewriters or computers as sex toys. This can lead to sexual dependency upon the computer. Far-fetched? Things have changed since monks illuminated manuscripts and suffered ecstasies.

Varieties of religious experience can be as interesting as varieties of fetishism. Though there may be many kinds, overall, each disciple has his or her rigid set of preferred and obligatory devotions. Each has personal words of power as a result of distillation. All roads lead to Rome for the serious practitioner. It is Spare's principle of reduction, Pavlov's bell. The devout Catholic crosses himself and murmurs "Saints preserve us." The Pentecostal shouts "Hallelujah!" The Jew says "Mazeltov." A more potent manifestation is possible, when one considers the true nature of religion. They might instead say: "I need a drink," "My niece with the fine ass...," "Is she a disciplinarian?" Every fetishist/religionist has sacred buzzwords: "tickle," "Cherry '65 Mustang," "stinky socks," and millions more. Sexual fetishes are probably the most epicurean preference of the human animal. The smallest detail is of great significance and there is little margin for error. In fact, *there is less room for deviance in deviance, than in any other human endeavor*.

If certain words and phrases keep reappearing, it's because they're never tiresome, always fresh. Uncle Louie's favorite musical composition may be the same old tune to others, but to Uncle Louie, it improves with age—which is more than can be said for Uncle Louie. It is his *Ave Maria*.

Satanism is the only religion which serves to encourage and enhance one's individual preferences, so long as there is admission of those needs. Thus, one's personal and indelible religion (the picture) is integrated into a perfect frame. It's a celebration of individuality without hypocrisy, of solidarity without mindlessness, of **objective subjectivity**. There need be no deviation from these principles. They should summarily negate internecine strife and bickering. Any attempts at Satanic "reformation" should be seen for what they are: creating problems where none exist. There should be no place in any religion for reformers whose very religion is the fetish of reformation. There is even a place and title for compulsive

dissidents, and if they can wear the mantle, they are welcome. They would delude themselves to be revolutionaries. In our camp, they are called “House Masochists.”

III. LaVey: Enochian Writings

Guide to Enochian Pronunciation

Anton Szandor LaVey

The Cloven Hoof, May V A.S. (1970 c.e.)

Of all the questions asked pertaining to the contents of *The Satanic Bible*, the most frequent is concerning the pronunciation of the Enochian Keys. I wish to stress the fact, before even dealing with the recommended pronunciation, that the importance should be placed upon the rhythmic and sequential delivery of the words, rather than a scholarly attempt to pronounce them properly.

The original renditions of the Keys were written in much the same way as Hebrew; i.e., the letters are only represented by consonants, with the vowel sounds unwritten. Only one other translation of the Keys is available—Israel Regardie's inclusion in his monumental twenty-five dollar work called *The Golden Dawn*. The Keys in Regardie's work are a "white light" translation and occupy a scant few pages at the end of his two-volume compendium of the rituals of the Order of the Golden Dawn. They are presented in their Enochian form with only consonants to read by, so that "Zodoreje" would read "Zdrj." As you can see, this makes it decidedly tougher to pronounce!

There are various opinions as to the proper pronunciation, just as in Latin there are sometimes several ways of pronouncing the same word, depending on the regional and historical speech pattern. So it is with Enochian. The word "Cahisa," if one is to prefer a soft sound pattern, would be read "SA-HEE-SHAH"—the most prevalent pronunciation, however, would be "KA-HEE-SAH," or just the way it looks like it would be said. Generally, all consonants should be given a hard sound: C as in cake, S as in salt, G as in gold, J as in just, etc.

The delivery of the words should be as deliberate and prolonged as possible, with no attempt made to jabber them quickly to show how proficient in the language you are! For those who saw *Rosemary's Baby* [or *The Devil's Rain*, for which LaVey himself coached the extras] , you will recall the slow solemnity of the chants, performed in almost a monotone. Each syllable should be spoken with great deliberation, care being given not to skim over the sounds. A word like "beliore" should result in "BAY-LEE-OAR-RAY." "Busada" should come out "BOO-SAH-DAH." Where two identical vowels are shown together, as in "Ooa," the pronunciation would be "OH-OH-AH."

I find most annoying the person who demands a word-for-word translation of the Keys, not realizing they are virtually like Pigeon English in their lack of grammatical nuance and literary style. If they were to be translated literally, you may be assured that the chanter would sound most inarticulate! Because the English language is a glorious display of words, it is criminal not to avail oneself of the majestic vocal renditions made possible by such a language. In the ceremonies which I have conducted, I have always spoken the key I have chosen both in English and Enochian.

As a short example of pronunciation, here is

THE SIXTEENTH ENOCHIAN KEY
(written phonetically)

Ee-lah-sah vi-vee-ah-lah pay-ray-tah! Sah-lah-mah-noo bah-lah-tah, dahs ah-cah-row oh-dah-zoe-dee boo-sah-dah, ode bay-lee-oh-rock-sah bah-lee-tah: Dahs ee-noo-see kah-oh-sah-jee loo-sah-dah-noo ay-mow-dah: Dahs oh-may ode tah-lee-oh-bay: dah-ree-lah-pah ee-ay-hay ee-lah-sah Mah-dah Zoe-dee-low-dah-ray-pay. Zoe-dah-cah-ray ode Zoe-dah-may-rah-noo. Oh-doe kee-cah-lay Kwah-ah: Zoe-doe-ray-jay, lah-pay zoe-dee-ray-doe Noe-coe Mah-dah, Hoe-ah-thah-hay Sigh-tahn!

Suggested Enochian Keys for Various Rituals and Ceremonies

Anton Szandor LaVey

The Cloven Hoof, June V AS (1970 c.e.)

Vengeance & Destruction	Keys	12, 14, 17
Lust & Weddings	Keys	2, 7, 13
Funerals	Key	11
Compassion	Keys	16, 18,
Power	Keys	1, 3, 8
Traditional Black Mass	Keys	5, 15
Pride & Rejoicing	Key	18

IV. Satanic Bible Scholarship

The Satanic Bible Dedications Delineated

Stephen E. Flowers, Ph.D.

from *Lords of the Left-Hand Path*
Runa-Raven Press, Smithville, Texas, 1997

Essential to the nature of the myth of any figure such as Anton LaVey are the influences which shaped that figure's thought and action. LaVey himself provided a core list of such influences on his thought on the dedication page of the original printings of his *Satanic Bible*. It is telling that in more recent printings of the book this page has been omitted.

On that list appear 19 primary personages, with 20 more given a sort of "honorable mention".[1] There is also one animal, Togare, LaVey's famous pet lion, and the Nine Unknown Men. [Almost 70 other names appeared in a similar list in his *Satanic Rituals* book. These too have been removed in recent printings.] Space does not permit me to discuss each one of these personages in any detail, but the primary list is extremely important to understanding LaVey's Satanic philosophy.

The 19 primary men are (in the order he listed them): Bernardino Logara, Karl Haushofer, Grigory Yefimovitch Rasputin, Sir Basil Zaharoff, Allesandro Cagliostro, Barnabas Saul, Ragnar Redbeard, William Mortensen, Hans Brick, Max Reinhardt, Orrin Klapp, Fritz Lang, Friedrich Nietzsche, William Claude Dukinfield, Phineas Taylor Barnum, Hans Poelzig, Reginald Marsh, Wilhelm Reich, and Mark Twain. After the names of each of these, LaVey characterizes them with a dedicatory phrase. These are given in quotation marks in the discussions below.

Bernadino Logara, "who knew the value of money", unidentified, presumably a manipulative banker or financier.

Karl Haushofer (1869-1946), "a teacher without a classroom", was the founder of the theory of "geopolitics" and a professor of geography at the University of Munich. He was sympathetic with National Socialism and exerted influence on its ideology, especially through one of his students, Rudolf Hess. However LaVey's image and admiration of him comes through the modern mythologizing contained in *The Morning of the Magicians*, in which the authors have Haushofer involved in various occult goings-on in Tibet and with the infamous *Thule Gesellschaft* of Rudolf von Sebottendorf. There is, however, no evidence for these more "occultnik" connections.

Rasputin (1872-1916), "who knew the magic of a child", was much admired by LaVey because he saw the Russian "mad monk" as a lusty manipulator of people (especially

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[1] The "secondary" dedication names: Howard Hughes, James Moody (CS member), Marcello Truzzi (Sociology professor), Adrian-Claude Frazier (real name Charles Steenbarger, CS), Marilyn Monroe, Wesley Mather (CS), William Lindsay Gresham, Hugo Zacchini ("Human Cannonball" circus performer), Jayne Mansfield, Frederick Goerner, C.Huntley (CS), Nathaniel West, Horatio Alger [the juxtaposition of these two is intentionally ironic, since West in *A Cool Million* satirized Alger], Robert E. Howard, George Orwell, H.P. Lovecraft, Tuesday Weld, H.G. Wells, Sister Marie Koven (CS), Harry Houdini, Togare, and the Nine Unknown Men. – M.A.A.

women) and power—all traits pursued by LaVey himself. But Rasputin was not likely to have had anything really "Satanic" about him. LaVey was most certainly inspired by more lurid accounts of Rasputin—and by the film *Rasputin: The Mad Monk* (Hammer, 1965).

Sir Basil Zaharoff (1850-1936), "a gentleman", was an arms merchant who sold weaponry and encouraged his customers to use their purchases—all while not only becoming wealthy but being knighted by the King of England too! Cagliostro (1743-1791), "a rogue", was the assumed name of an Italian magician and alchemist named Guiseppe Balsamo. He billed himself as a "Count" and the "Grand Kophta of the Egyptian Lodge", but what was less known was that he had been expelled from several countries due to his fraudulent dealings. He was popular with the people and a supporter of revolution, but ended his life in the dungeons of Pope Pius VI.

Barnabas Saul was the first "scryer", or medium, employed by the Elizabethan mage John Dee (1527-1608). After leaving Dee's service, Saul disavowed his visions.

Ragnar Redbeard (1842?-1926?), "whose might is right", is a story unto himself. "Redbeard" was perhaps the pseudonym of Arthur Desmond, an atheist and social Darwinist street-philosopher from whose book, entitled *Might is Right* LaVey lifted whole sections to create the "Book of Satan" portion of the *Satanic Bible.*

William Mortensen, "who looked ... and saw", wrote a photographers' manual entitled *The Command to Look* (1937). The psycho-optical theories contained in it greatly influenced LaVey's approach to art and to images and the way they can influence the human mind. It must be considered a keystone to LaVeyan Satanism.

Hans Brick, "who knows the law", wrote a book entitled *The Nature of the Beast* (1960) which was a formative influence on the formulation of LaVey's social philosophy, especially as contained in the *Lex Talonis* or "Eleven Rules of the Earth".

Max Reinhardt (1873-1943), "a builder of dreams", was born Max Goldman in Austria and became famous as a theatrical director who specialized in staging huge spectacles.

Orrin Klapp (b. 1915), "the walking man", is a sociologist whose works *Heroes, Villains and Fools* (1962) and *The Collective Search for Identity* (1969) were greatly influential on LaVey's ideas of social movements and change.

Fritz Lang (1890-1976), "who made moving blueprints", was an Austrian film director who made such classics as *Metropolis* (1926) and *M* (1930).

Friedrich Nietzsche (1844-1900), "a realist", was a German philosopher and forerunner to the existentialists. His ideas of the *overman* (or "superman") and the "will to power", as well as his ideas concerning the existence of natural "masters" and "slaves", are greatly admired by modern philosophical Satanists.

W.C. Fields (1880-1946), "who saved me a journey to Tibet", was the stage-name of William C. Dukinfield.

P.T. Barnum (1810-1891), "another great guru", was the American showman famous for his exhibits of freaks and establishment of circuses. Barnum's supposed basic philosophy—"There's a sucker born every minute"—was taken to heart by LaVey and used as a mainstay of his worldview.

Hans Poelzig (1869-1936), "who knew all the angles", was a German architect who specialized in grandiose and imaginative structures. An example is the Grand Theater in Berlin, also called the Max Reinhardt Theater (1919). He was also the set designer for *The*

Golem (Deutsche Bioscop, 1914).

Reginald Marsh (1898-1954), "a great artist", was an illustrator, scene designer, and painter of gritty street scenes, greatly admired by LaVey, who is himself a painter of unusual subjects.

Wilhelm Reich (1897-1957), "who knew more than cabinet making", was a German psychologist who held that there was a material force called "orgone" which worked in conjunction with the human orgasm. This force could also be collected in "cabinets" called "orgone accumulators".

Mark Twain (1835-1910), "a very brave man", was the pen name of Samuel Langhorn Clemens, the great American writer. LaVey much admires Twain for his works *Letters from the Earth* and *The Mysterious Stranger*. In an early Church of Satan document, LaVey praises Twain as "one of the greatest of the Devil's advocates in history" and as "the most noble embodiment of the Satanist".

This list of influences provides invaluable insight into the formation of LaVey's philosophy and outlook on life. Of the 16 identifiable men fully half of them are artists of one kind or another. Of these, five dealt with the creation of visual imagery and two, W.C. Fields and P.T. Barnum, were best known as "trickster" figures. The idealization of **image makers** should provide some clue as to the true nature of LaVey's philosophy and magic.

That most of LaVey's ideas are not original, and that his philosophy is largely made up of bits and pieces of the philosophies of others which he recomposed according to his own tastes and style—unique to himself and to his time—might also be said of some of the other subjects in *Lords of the Left-Hand Path*. We could say the same of every one who ever created a religion, whether Gautama the Buddha or Gerald Gardner. What makes LaVey somewhat unusual in this respect is that he often seems to insist on the idea that he **invented** a way of thinking, that his Satanism is something akin to a product upon which he has a "copyright" of some sort. But more remarkable than the idea that LaVey invented his Satanism out of bits and pieces of obscure philosophies is the fact that he actually invented **himself** out of the depths of his own mind ...

"The Book of Satan" from the Satanic Bible

Comparison with Ragnar Redbeard's (Arthur Desmond), *Might is Right*, 1896

Michael A. Aquino

The following extracts are verbatim from *Might is Right*, and have been arranged in the same order as in the "Book of Satan" section of the *Satanic Bible*. The items in [brackets] were added by Anton LaVey in the places indicated.

I.

In this arid wilderness of steel and stone, I raise up my voice that you may hear. To the East and to the West I beckon. To the North and to the South I show a sign proclaiming: Death to the weakling, wealth to the strong!

Open your eyes that you may see, O men of mildewed minds; and listen to me, ye laborious millions!

For I stand forth to challenge the wisdom of the world—to interrogate the "laws" of man and of "God".

I request reasons for your golden rule, and ask the why and wherefore of your Ten Commands.

Before none of your printed idols do I bend in acquiescence, and he who saith "thou shalt" to me is my mortal foe.

I demand proof over all things and accept with reservations even that which is true.

I dip my forefinger in the watery blood of your impotent, mad redeemer and write over his thorn-torn brow: The true prince of evil—the king of the slaves.

No hoary falsehood shall be a truth to me; no cult or dogma shall encramp my pen.

I break away from all conventions [that do not lead to my earthly success and happiness]. Alone, untrammeled. I raise up in stern invasion the standard of the strong.

I gaze into the glassy eye of your fearsome Jehovah and pluck him by the beard; I uplift a broad-axe and split open his worm-eaten skull.

I blast out the ghastly contents of philosophic whited sepulchers and laugh with sardonic wrath!

Then, reaching up the festering and varnished facades of your haughtiest moral dogmas, I write thereon in letters of blazing scorn: "Lo and behold, all this is fraud!"

I deny all things! I question all things!

And yet! And yet!

Gather around me, O ye death-defiant, and the Earth itself shall be thine, to have and to hold.

II.

Behold the crucifix; what does it symbolize? Pallid incompetence hanging on a tree.

All ethics, politics, and philosophies are pure assumptions, built upon assumptions. They rest on no sure basis. They are but shadowy castles-in-the-air erected by day-dreamers, or by

rogues, upon nursery fables. It is time they were firmly planted upon an enduring foundation. This can never be accomplished until the racial mind has first been thoroughly cleansed and drastically disinfected of its depraved, alien, and demoralizing concepts of right and wrong. In no human brain can sufficient space be found for the relentless logic of hard fact, until all pre-existing delusions have been finally annihilated. Half-measures are of no avail; we must go down to the very roots and tear them out, even to the last fibre. We must be, like nature, hard, cruel, relentless.

Too long the dead hand has been permitted to sterilize living thought. Too long right and wrong, good and evil have been inverted by false prophets. In the days that are at hand, neither creed nor code must be accepted upon authority—human, superhuman, or "divine". Morality and conventionalism are for subordinates. Religions and constitutions and all arbitrary principles, every mortal theorem, must be deliberately put to the question. No moral dogma must be taken for granted, no standard of measurement deified. There is nothing inherently sacred about moral codes. Like the wooden idols of long ago, they are all the work of human hands; and what man has made, man can destroy.

He who is slow to believe anything and everything is of great understanding, for belief in one false principle is the beginning of all unwisdom. The chief duty of every new age is to upraise new men to determine its liberties, to lead it towards material success—to rend the rusty padlocks and chains of dead custom that always prevent healthy expansion. Theories and ideals and constitutions that may have meant life, hope, and freedom for our ancestors may now mean destruction, slavery, and dishonor to us. As environments change, no human ideal standeth sure.

Whenever, therefore, a lie has built unto itself a throne, let it be assailed without pity and without regret; for under the dominance of an inconvenient falsehood, no nation can permanently prosper. Let established sophisms be dethroned, rooted out, burnt, and destroyed—for they are a standing menace to all true nobility of thought and action. Whatever alleged "truth" is proven by results to be but an empty fiction, let it be unceremoniously flung into the outer darkness, among the dead gods, dead empires, dead philosophies, and other useless lumber and wreckage.

The most dangerous of all enthroned lies is the holy, the sanctified, the privileged lie—the lie that everyone believes to be a model truth. It is the fruitful mother of all other popular errors and delusions. It is a hydra-headed. It has a thousand roots. It is a social cancer. The lie that is known to be a lie is half-eradicated. But the lie that even intelligent persons regard as a sacred fact—the lie that has been inculcated around a mother's knee—is more dangerous to contend against than a creeping pestilence. Popular lies have ever been the most potent enemies of personal liberty. There is only one way to deal with them: Cut them out, to the very core, just as cancers are. Exterminate them root and branch, or they will surely eat us all up. Annihilate them, or they will us. Half and half remedies are of no avail.

However, when a lie has gone too far—when it has taken up its abode in the very tissues, bones, and brains of a people, then all remedies are useless. Even the lancet is of no avail. Repentance of past misdeeds cannot "save" decadents from extermination. The fatal bolt is shot, and into the fiery furnace of wholesale slavery they must go, to be there righteously consumed. From their ashes something new, something nobler, may possibly evolve; but even that is the merest optimistic supposition.

In nature the wages of sin are **always** death. Nature does not love the wrong-doer, but endeavors in every way to destroy him. Her curse is on the brow of the "meek and lowly". Her blessing is on the very heart's blood of the strong and the brave. Only Jews and Christs and other degenerates think that rejuvenation can ever come through law and prayer. "All the tears of the martyrs" might just as well have never been shed.

III.

"Love one another", you say, is the supreme law. But what power has made it so? Upon what rational authority does the gospel of love rest? Is it even possible of practice, and what would result from its universal application to active affairs? Why should I not hate mine enemies and hunt them down like the wild beasts they are? If I "love" them, does that not place me at their mercy? Is it natural for enemies to "do good" unto each other? And what is "good"? Can the torn and bloody victim "love" the blood-splashed jaws that rend him limb from limb? Are we not all predatory animals by instinct? If humans ceased wholly from preying upon each other, could they continue to exist?

[Is not "lust and carnal desire" a more truthful term to describe "love" when applied to the continuance of the race? Is not the "love" of the fawning scriptures simply a euphemism for sexual activity, or was the "great teacher" a glorifier of eunuchs?]

"Love your enemies and do good to them that hate you and despitefully use you" is the despicable philosophy of the spaniel that rolls upon its back when kicked. Obey it, O reader, and you and your posterity to the tenth generation shall be irretrievably and literally damned. They shall be hewers of wood and carriers of water: degenerates, Gibeonites. But hate your enemies with a whole heart. If a man smite you on one cheek, smash him down! Smite him hip and thigh, for self-preservation is the highest law.

He who turns the other cheek is a cowardly dog—a Christian dog.

Give him blow for blow, scorn for scorn, doom for doom—with compound interest liberally added thereunto! Eye for eye, tooth for tooth—aye, four-fold, a hundred-fold! Make yourself a Terror to your adversary; and when he goeth his way, he will possess much additional wisdom to ruminate over. Thus shall you make yourself respected in all the walks of life, and your spirit—your **immortal** spirit—shall live: not in an intangible paradise, but in the brains and thews of your aggressive and unconquerable sons. After all, the true proof of manhood is a splendid progeny; and it is a scientific axiom that the timid animal transmits timidity to its descendants.

If men lived "like brothers" and had no powerful enemies to contend with and surpass, they would rapidly lose all their best qualities—like certain oceanic birds that lose the use of their wings because they do not have to fly from pursuing beasts of prey. If all men had treated each other with brotherly love since the beginning, what would have been the result now? If there had been no wars, no rivalry, no competition, no kingship, no slavery, no survival of the toughest, no racial extermination, truly what a festering "hell fenced in" this old globe would be!

IV.

If this struggle is ordained of us, why not enter into it with kindly courage, with dauntless delight? Why not go forward daring all things, to conquer or to die?

Is it not better to perish than to serve? "Liberty or death" is not a meaningless phrase. No, it is of tremendous import to those who—comprehend.

What is death that it should make cowards of us all? What is life that it should be values so highly? There are worse things than death, and among them is a life of dishonor. All men lead dishonorable lives who serve a master with hand or brain.

Life itself is but a spark in the gloom that flashes out and disappears [1]. Why therefore not make the most of it here and now—here and now!

There is no "Heaven of glory bright", and no Hell where sinners roast. There is no Right; there is no Wrong—nor God—nor Son—nor Ghost.

Death endeth all for every man.

For every "son of thunder":

Then be a Lion in the path,

And don't be trampled under.

For us there is no rest—no Kingdom of Indolence, either on this Earth or beyond the skies—no Isles of the Blest—no Elysian Fields—no garden of the Hesperides. No! No! All these magical legends are but fanciful waking dreams—fiction of mortals of yore.

Here and **now** is our day of torment! Here and **now** is our day of joy! Here and **now** is our opportunity! Choose ye this day, this hour, for no Redeemer liveth.

Every attempt made to organize the future must necessarily collapse. The present is our domain, and our chief duty is to take immediate possession thereof upon strict business principles.

Strive therefore against them that strive against you, and war against them that war against thine. Lay hold of shield and buckler or their equivalents; stand up! Be a terrible one in thine own defense. Raise up also the clenched hand, and stop the way of them that would persecute you. Say unto thine own heart and soul: "I, even I, am my own redeemer."

Let them be hurled back to confusion and infamy, who devise thine undoing. Let them be as chaff before the cyclone, and let the Angel of Death pursue them, nay, overtake them. In a pit they have hidden a trap for thy feet; into that very destruction let them fall. Then, exultant, "sound the loud timbrel". Rejoice! Rejoice! in thine own salvation. Then all thy bones shall say pridefully, "Who is like unto me? Have I not delivered myself by mine own brain? Have I not been too strong for mine adversaries? Have I not spoiled them that would have spoiled me?"

V.

Blessed are the strong, for they shall possess the Earth. Cursed are the weak, for they shall inherit the yoke.

Blessed are the powerful, for they shall be reverenced among men. Cursed are the feeble, for they shall be blotted out.

Blessed are the bold, for they shall be masters of the world.

Cursed are the [righteously] humble, for they shall be trodden under [cloven] hoofs.

Blessed are the victorious, for victory is the basis of right.

Cursed are the vanquished, for they shall be vassals forever.

Blessed are the battle-blooded. Beauty shall smile upon them. Cursed are the poor in spirit, for they shall be spat upon.

Blessed are the audacious, for they have imbibed true wisdom. Cursed are the obedient, for they shall breed creeplings.

Blessed are the iron-handed; the unfit shall flee before them. Cursed are the haters of battle; subjugation is their portion.

Blessed are the death-defiant; their days shall be long in the land.
Cursed are the feeble-brained [2], for they shall perish amidst plenty.

Blessed are the destroyers of false hope; they are the true Messiahs.
Cursed are the God-adorers; they shall be shorn sheep!

Blessed are the valiant, for they shall obtain great treasure.
Cursed are the believers in Good and Evil, for they are frightened by shadows.

Blessed are those who believe in Nothing [3]; never shall it terrorize their minds.
Cursed are the "lambs of God"; they shall be bled "whiter than snow."

Blessed is the man who has powerful enemies [4]; they shall make him a hero.
Cursed is he who "doeth good" unto others [5]; he shall be despised.

Blessed the man whose foot is swift to serve a friend; he is a friend indeed.
Cursed are the organizers of charities; they are propagators of plagues.

Blessed are the wise and brave, for in the struggle they shall win.
Cursed are the unfit, for they shall be righteously exterminated.

Blessed are the sires of noble maidens; they are the salt of the earth.
Cursed the mothers of strumous tenderlings, for they shall be shamed.

Blessed are the mighty-minded, for they shall ride the whirlwinds.
Cursed are they who teach lies for truth and truth for lies, for they are—abomination.

Blessed are the unmerciful; **their** posterity shall own the world. Cursed are the famous wiselings; their seed shall perish off the Earth.
Thrice cursed are the vile [6], for they shall serve and suffer.

[The angel of self-deceit is camped in the souls of the "righteous".]

[The eternal flame of power through joy dwelleth within the flesh of the Satanist!]

* * *

[1] Life is the great indulgence—death the great abstinence.
[2] Cursed are the gazers toward a richer life beyond the grave,
[3] Blessed are those who believe in what is best for them;
[4] Blessed is the man who has a sprinkling of enemies;
[5] Cursed is he who doeth good unto others who sneer upon him in return;
[6] Thrice cursed are the weak whose insecurity makes them vile,

The Hidden Source of the Satanic Philosophy

George C. Smith in *The Scroll of Set* #XIII-3, June XXII/1987

Reading through past issues of the Scroll of Set, I came across a statement by Susan Wylie (March/April XVI: "The Devil's Game"): "One should remember that, prior to I ÆS, there had never been any organization or belief structure similar to the Church of Satan." Although this was written several years ago, I must reach across the years and address this serious error. The implications for those of us in the Temple today are no less severe.

"I know that I am challenging the cultural tradition of two and a half thousand years."

The speaker was not Anton LaVey. The speaker was a novelist, playwright, and philosopher, Ayn Rand. From the springboard of her famous, bestselling novels (*The Fountainhead* in 1943 and *Atlas Shrugged* in 1957) was created the philosophy of Objectivism, which attracted thousands of persons—myself included—who were more than "openly honest regarding what they believed" but studied, wrote, taught, and practiced what they held to be the highest expression of living.

Although like others I now have some obvious points of philosophical disagreement with Objectivism, the legacy of this enormous **Satanic** break with the past remains a fact of history that is of prime importance to Setians everywhere. To imply or state that the Church of Satan was the first to clearly state the Satanic ethic is to ignore the continuing impact of Ayn Rand and individualists influenced by her work such as Nathaniel Branden [*The Psychology of Self-Esteem* and *Honoring the Self*] and Harry Browne [*How I Found Freedom in an Unfree World*]. It would instead benefit us to enrich our understanding of what the Gift of Set has meant and does mean to others who preceded I ÆS.

To illustrate this historical precedent, let us examine the Nine Satanic Statements in view of the Rand work *Atlas Shrugged*. In Galt's speech (pages #936-993) is the written source of most of the philosophical ideas expressed in the *Satanic Bible*. Here are the first clear, contemporary statements which led to the glorification of man's pride and the denouncing of the life-killing concept called altruism. Here also is a vindication of rationality and the inevitable cause of the failure of the Church of Satan to encompass the needs of intelligent and curious minds.

Note that the sequential order of these *Atlas Shrugged* quotations parallels the order of the Nine Satanic Statements.

1. LaVey: Satan represents indulgence instead of abstinence.
Rand: A doctrine that gives you, as an ideal, the role of a sacrificial animal seeking slaughter on the altars of others, is giving you death as your standard. By the grace of reality and the nature of life, man—every man—is an end in himself. He exists for his own sake, and the achievement of his own happiness is his highest moral purpose. (page 940)

2. LaVey: Satan represents vital existence instead of spiritual pipe dreams.
Rand: My morality, the morality of reason, is contained in a single axiom: existence exists—and in a single choice: to live. The rest proceeds from these. (page 944)

3. LaVey: Satan represents undefiled wisdom instead of hypocritical self-deceit.

Rand: Honesty is not a social duty, not a sacrifice for the sake of others, but the most profoundly selfish virtue man can practice: his refusal to sacrifice the reality of his own existence to the deluded consciousness of others. (page 945)

4. LaVey: Satan represents kindness to those who deserve it instead of love wasted on ingrates.
Rand: To withhold your contempt from men's vices is an act of moral counterfeiting, and to withhold your admiration from their virtues is an act of moral embezzlement. (page 946)

5. LaVey: Satan represents vengeance instead of turning the other cheek.
Rand: When a man attempts to deal with me by force, I answer him by force. (page 950)

6. LaVey: Satan represents responsibility to the responsible instead of concern for psychic vampires.
Rand: You have been using fear as your weapon, and have been bringing death to man as his punishment for rejecting your morality. We offer him life as his reward for accepting ours. (page 950)

7. LaVey: Satan represents man as just another animal—sometimes better, more often worse than those that walk on all-fours—who, because of his "divine spiritual and intellectual development", has become the most vicious animal of all.
Rand: Damnation is the start of your morality; destruction is its purpose, means, and end. Your code begins by damning man as evil, then demands that he practice a good which it defines as impossible for him to practice. It demands, as his first proof of virtue, that he accept his own depravity without proof. It demands that he start not with a standard of value but with a standard of evil, which is himself, by means of which he is then to define the good; the good is that which he is not. (page 951)

8. LaVey: Satan represents all of the so-called sins, as they all lead to physical, mental, or emotional gratification.
Rand: What is the nature of the guilt that your teachers call his Original Sin? What are the evils man acquired when he fell from a state they consider perfection? Their myth declares that he ate the fruit of the tree of knowledge—he acquired a mind and became a rational being. It was the knowledge of good and evil; he became a moral being. He was sentenced to earn his bread by his labor; he became a productive being. He was sentenced to experience desire; he acquired the capacity of sexual enjoyment. The evils for which they damn him are reason, morality, creativeness, joy—all the cardinal values of his existence. (page 951)

9. LaVey: Satan has been the best friend the church has ever had, as he has kept it in business all these years.
Rand: And as he now crawls through the wreckage, groping blindly for a way to live, your teachers offer him the help of a morality that proclaims that he'll find no solution and must seek no fulfillment on Earth. Real existence, they tell him, is that which he cannot perceive, true consciousness is the faculty of perceiving the non-existent—and if he is unable to

understand it, **that** is the proof that his existence is evil and his consciousness impotent. (page 952)

I think that most careful examinations of the *Satanic Bible* will show how the Nine Satanic Statements acted as an **outline** for the "Book of Lucifer" essays.

Anton LaVey is the Magus of the Age of Satan, and did Utter a Word and cause a magical restructuring of the universe. As the instrument of the creation of that Age, he is immortalized. At the same time, credit for the source of the philosophy which he espoused must be given to Ayn Rand.

Please understand that I was an Objectivist prior to joining the Church of Satan. It was the intellectual rigor demanded by Objectivism which enabled me to appreciate the full meaning of the *Satanic Bible*. At the same time I first completed reading it, I said that here I had found Objectivism with an open mind concerning paranormal phenomena.

Satanism and Objectivism

Nemo

The Black Flame, Volume 6, #1 & 2, 1997 c.e.

Objectivism, the philosophy of Ayn Rand, is an acknowledged source for some of the Satanic philosophy as outlined in The Satanic Bible by Anton LaVey. Ayn Rand was a brilliant and insightful author and philosopher and her best-selling novels Atlas Shrugged and The Fountainhead continue to attract deserved attention for a new generation of readers. I am a strong admirer of Ayn Rand but I am an even stronger admirer of Anton LaVey for the vital differences between the philosophies of Objectivism and Satanism.

First, Objectivism holds that metaphysics, that branch of philosophy which concerns itself with the nature of reality, determines the nature of epistemology (which is concerned with how man acquires knowledge) as well as ethics (which is concerned with valuing human action), politics (social ethics) and art. Current philosophical disagreement on this issue still continues. It is, in fact, an unproven assertion by Rand that one's metaphysical assumptions determine one's ethics.

You don't have to start with metaphysics to create your ethics. Satanism does not assert that the fundamental truth of the nature of reality (metaphysics) is known. In fact, Satanists utilize two different metaphysical assumptions regarding reality as evidenced in Satanic ritual as opposed to the rest of life. In effect, Satanists are pragmatic regarding their beliefs concerning reality. Thus, as Satanists do not claim to know the absolute “truth” regarding what is real they are, by definition, not “Objectivists” who hold that reality is totally objective. Satanists proclaim that doubt is vital in the absence of proof. At this fundamental level there is division between the two views of reality.

Second, Satanism does not hold that “a life appropriate to a rational being” is the sole standard of ethical right as does Objectivism. If anything, Satanism holds that indulgence in life or “fun” as perceived by the individual is the highest standard of ethics. Satanists see that Objectivism has enthroned reason above the individual as opposed to utilizing this sole means to knowledge as a tool to achieve a purpose. Satanism enthrones the individual as a whole, not reason, as the supreme standard to determine the value of actions (ethics).

Third, Rand's philosophy rejects as ethical accepting the sacrifice of another to one's self (to paraphrase the end of Galt's oath from Atlas Shrugged). The Satanic view sees as ethical the reality of domination of the weak by the strong. The assertion in Objectivism is that the use of force to cause others to submit to the will of the stronger or cleverer individual is "wrong" for the individual. This is a second major assertion which Satanism finds unproven by the Objectivists. Consequently, the Satanist is far more flexible in the choice of actions available than is the Objectivist who cannot simply accept his personal needs as absolutely reliable to determine the best course of action in any circumstance.

Fourth, Objectivism is purely atheistic with a complete rejection of the value of a god in their metaphysics. The Satanic view of this is in pure agreement except in two areas. The Satanist holds that the meaning of god is useful when one holds it to mean the most important person in an individual's universe and chooses that person to be himself. The Satanist also ascribes magical god-like qualities to himself when indulging in the alternate view of reality enjoyed in ritual. In both instances, Satanism sees the cultural effect of religion and god as an emotional asset to be tapped rather than simply rejected. In other words Satanism is a religion (with the individual as God) and Objectivism isn't.

Let me conclude this brief overview by adding that Satanism has far more in common with Objectivism than with any other religion or philosophy. Objectivists endorse reason, selfishness, greed and atheism. Objectivism sees Christianity, Islam and Judaism as anti-human and evil. The writings of Ayn Rand are inspiring and powerful. If the reader has not yet experienced her power, try her novelette Anthem for a taste. You will almost certainly come back for more.

At the same time, Satanism is a “brutal” as well as a selfish philosophy. We do not hold, as do the Objectivists that the universe is “benevolent.” Satanists view the world as neutral, beyond the concepts of benevolent or treacherous, good or evil. Satanism enables the Satanist to codify his life beyond the ethical and metaphysical straightjacket which Objectivism unfortunately offers. This is not written to attack Objectivism but merely to clarify the areas of difference.

Satanism drew from Objectivism as even Rand drew from others. Both are, however, unique. Both are different from the other.

The Satanic Bible: Quasi-Scripture / Counter-Scripture

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> [Interviewer]: Do you have any regrets about how The Satanic Bible came out-would you write it any differently today?
>
> Anton LaVey: If you'd have asked me that two or three years ago, I'd have told you it had too many exclamation marks-it was too loud. Since then, I've changed my mind. The Satanic Bible won't strain people's intellects too far and will get them thinking and doubting. ... I think The Satanic Bible is now timelier than ever. (Baddeley 1999, p. 75)

Unlike traditional religions, and even unlike early Satanist bodies such as the Church of Satan, contemporary Satanism is, for the most part, a decentralized movement. In the past, this movement has been propagated through the medium of certain popular books, especially Anton LaVey's Satanic Bible. In more recent years, the internet has come to play a significant role in reaching potential "converts," particularly among disaffected young people.[2]

Although religious Satanism is interesting, academics have largely ignored it. (The relevant academic literature consists of a handful of articles-e.g., Alfred 1976; Harvey 1995-and passing mentions in studies of the ritual abuse scare.) The principal reason for the lack of attention appears to be that Satanism is perceived as a trivial phenomenon rather than as a serious religion. The tendency seems to be to regard Satanists as mostly immature adolescents who have adopted a diabolical veneer as a way of acting out their rebellion against parents and society. Does the phenomenon of adolescent rebellion, however, exhaust the significance of religious Satanism? Are most Satanists, in other words, just angry teenagers who adopt diabolical trappings to express their alienation, only to renounce the Prince of Darkness as soon as they mature into adults? While many youthful Satanists undoubtedly fit this profile, I came to feel that this was, at best, only a partial picture. Instead, I reasoned, there must be a core of committed Satanists who-for whatever reasons they initially become involved-had come to appropriate Satanism as something more than adolescent rebellion.

In order to test this hypothesis-and also because so little had been written on contemporary Satanism-I decided to collect some basic demographic data. To this end, I constructed a simple questionnaire that could be answered in 5 or 10 minutes. I began sending out questionnaires in early August 2000. By the end of February 2001, I had received 140 responses,[3] which I felt was adequate to use as the basis for constructing a preliminary profile.

Early in my internet research, I found that Anton LaVey was a controversial figure among contemporary Satanists, and that his organization was deeply embroiled in controversy with other Satanist groups. I also quickly discovered that I had unwittingly stepped into this arena of contention. As a consequence of this conflict, some of my contacts voiced objections to the central role I assigned LaVey and his best-known work, The Satanic Bible, in the formation of modern Satanist religion. I was, furthermore, encouraged to shift my emphasis to the work of earlier literary figures ultimately responsible for fashioning the positive image of the Devil that LaVey later adopted for his Church of Satan.

My survey findings, however, consistently indicated the centrality of LaVey to modern Satanism. This finding was a surprise, as I had initially assumed that contemporary Satanism had moved well beyond LaVey. I was thus led to conclude that-despite his dependence on prior thinkers-LaVey was directly responsible for the genesis of Satanism as a serious religious (as opposed to a purely literary) movement. Furthermore, however one might criticize and depreciate it, The Satanic Bible is still the single most influential document shaping the contemporary Satanist movement. As one of my informants noted in his commentary on an earlier draft of the present paper, "I do not think Satanists can get away from LaVey, although some seem to take a real issue with him or try to downplay his importance. He wrote the book that codified Satanism into a religion, and for that he should be considered the central figure of the religion."

Part of the reason for the attractiveness of The Satanic Bible is LaVeyan Satanism's ability to hold together a number of diverse meanings found in the ambivalent symbol of Satan. In the Western cultural tradition, the Devil represents much more than absolute evil. By default, the Prince of Darkness has come to embody some very attractive attributes. For example, because traditional Christianity has been so anti-sensual, Satan became associated with sex. The Christian tradition has also condemned pride, vengefulness and avarice, and, when allied with the status quo, has promoted conformity and obedience. The three former traits and the antithesis of the latter two traits thus became diabolical characteristics. LaVeyan Satanism celebrates such "vices" as virtues, and identifies them as the core of what Satanism is really all about. Also, LaVey was able to suggest the reality of mysterious, "occult" forces while simultaneously appealing to an atheistic viewpoint that, he asserted, was supported by modern science.

I do not intend to review my survey findings here (they are the subject of another paper-see Lewis 2001), but I do want to note that I was startled to find that the average respondent had been a Satanist for eight years. I also found that over two-thirds of the sample had been involved in at least one other religion beyond the tradition in which they were raised-usually Neopaganism or some other magical group. Both of these statistics indicate a level of seriousness I had not anticipated.

Because most respondents had become involved during their teens, I inferred that many had initially become Satanists as an expression of teenage rebelliousness. It was clear, however, that their involvement did not end after they left home. Rather, they went on to appropriate

Satanism as a serious religious option. The fact that the great majority of Satanists have looked into other religions shows that this was not an unconsidered choice, undertaken solely as a reaction against established religions. Also, though a reaction against Christianity may well have been a factor for some, too many respondents indicated that their religious upbringing was superficial, nominal or non-existent for this factor to explain why most people become Satanists.

Before I began collecting questionnaire data, I had received the impression from perusing the internet that contemporary Satanism had developed in different directions from the specific formulation developed by Anton LaVey in the 1960's. In particular, at the time it appeared to me that many contemporary Satanists had moved to a position of regarding Satan as a conscious being. I was thus surprised to discover that LaVey's humanistic approach-which rejects the real existence of personal spiritual beings, diabolical or otherwise-was the dominant form of Satanism professed by respondents.

At least part of the reason for this state of affairs appears to be the pervasive influence of Anton LaVey's Satanic Bible. A full 20% of respondents explicitly noted The Satanic Bible as the single most important factor attracting them to Satanism. For instance, in response to a questionnaire item asking how they became involved, a number of people simply wrote, "I read the Satanic Bible." It is also likely that this book played a major role in the "conversion" of other Satanists in my sample.

One respondent elaborated by noting that she had been a Satanist in her "heart first, but I couldn't put a name to it; then I found the The Satanic Bible."

One of the more interesting of these responses was another individual who wrote, "My step-father used to be a Christian preacher. After being told my choices in clothing, music, art, poetry, etc. were Satanic, I decided to buy The Satanic Bible to see if it was a bad as he made it out to be." This respondent subsequently became a Satanist.

Similar stories attributing their infernal "conversions" to The Satanic Bible can be found in other sources. The popular book Lucifer Rising, for instance, recounts the story of how Martin Lamers, founder of the CoS-affiliated Kerk van Satan (Holland), was initially inspired by his discovery of LaVey's volume. (Baddeley 1999, p. 104) However, not everyone who is converted to Satanism via The Satanic Bible feels prompted to join the Church of Satan. The author of Lucifer Rising also notes that "the Church of Satanic Liberation was established in January 1986 after its founder, Paul Douglas Valentine, was inspired by reading The Satanic Bible." (p. 153) Other stories of conversions directly inspired by The Satanic Bible can be found in Michael Aquino's The Church of Satan (e.g., the conversion of Robert DeCecco, who would later become a Master of the Temple, p. 69; and Lilith Sinclair, who would eventually become a Priestess and Aquino's wife, p. 82).

To return to the survey, LaVey's influential publication was also referred to a number of times in response to other questionnaire items. For example, one person noted that, "because

I agree with and practice the majority of the beliefs set forth in The Satanic Bible and other works of Dr. LaVey, I VERY MUCH consider myself just as valid a Satanist as any 'official' priest."

Another respondent wrote, "Satan is merely a word, a representative concept that encompasses all that the Satanic Bible teaches." And yet another individual stated: "To me, Satan is the personification of mankind's carnal nature. More information can be found in The Satanic Bible by Anton Szandor LaVey."

My strong impression was that The Satanic Bible was a doctrinal touchstone for most participants in this movement, despite the fact that the great majority of my sample were not formal members of Anton LaVey's Church of Satan. (One respondent, noting that he was not a member of any organization, wrote, "[It's] just me and my Satanic Bible.") And whatever LaVey had in mind when he (or his publisher) entitled this publication, in certain ways The Satanic Bible has come to play the role of a "bible" for many members of this decentralized, anti-authoritarian subculture.

In a follow-up questionnaire, respondents were explicitly asked how they regarded the Satanic Bible, and to what extent their personal philosophies aligned with the ideas expressed in its pages. Most stated that their view of the world aligned significantly with the Satanic Bible. One Satanist said that the Satanic Bible was about the realities of human nature, so that there was "nothing [in the Satanic Bible] that I didn't already know or believe myself prior to reading it." Only one respondent completely rejected the LaVeyan tradition. Two respondents asserted that they regarded the Satanic Bible as just another "self-help book." Some respondents diminished (without disparaging) the Satanic Bible as an "introductory text" or "primer" of Satanism. (An assessment LaVey himself would have agreed with; see LaVey interviews in Moynihan and Soderlind 1998, p. 234, and in Baddeley 1999, p.79.) Most hastened to add that they did not regard it as "dogma."

Although Satanists certainly do not look at The Satanic Bible in the same way more traditional religionists regard their sacred texts, I found that The Satanic Bible is regarded as an authoritative document which effectively functions as scripture within the Satanist community. The status of this book as a kind of a quasi-scripture was brought to my attention during my very first face-to-face visit with Satanists in the Spring of 2000. Via the internet, I had found a small Satanist group in Portage, Wisconsin, which is about an hour south of where I reside. This group, the Temple of Lylyth, distinguished itself from the LaVeyan tradition chiefly by its emphasis on feminine nature of the Dark Power. I arranged to meet with them in Portage on a Friday evening.

Over the course of our conversation, the founder and then leader of the group mentioned that on Friday evenings he was usually downtown where a small group of fervent Christians regularly set up what might be called a "preaching station" to spread the Gospel. This young fellow (he was 19 at the time) would confront them as a practicing Satanist. He always carried a copy of The Satanic Bible with him, not just so he could quote some of accusations

LaVey leveled against Christianity, but also so he could correct anything these evangelists might say about Satanism by citing an authoritative source. I'm sure this is something of a caricature, but I was left with an impression of dueling religionists, Christians hurling Bible verses at my informant as he matched blow for blow with quotes from The Satanic Bible. This experience led me to pay attention whenever other Satanists mentioned The Satanic Bible.

One can acquire a sense of how The Satanic Bible is regarded as a doctrinal touchstone by perusing the official website of the Church of Satan (http://www.churchofsatan.com). For example, the "Satanism FAQ" section of the "Church of Satan Information Pack" states that "critically reading The Satanic Bible by Anton Szandor LaVey is tantamount to understanding at least the basics of Satanism." Similarly, the Church's "Church of Satan Youth Communique" asserts that "Dr. LaVey wrote The Satanic Bible so that people could pick up a copy, read it, and know everything they need to know about Satanism and how to put it to work in their own lives."

In addition to these general assertions, one can find other essays on the Church of Satan (CoS) website in which authoritative tenets are cited from The Satanic Bible, as when the "Satanic Bunco Sheet" notes that "The Satanic Bible advises to 'question all things'...." Finally, I found it interesting that one of the accusations leveled against non-CoS Satanists in the "Recognizing Pseudo-Satanism" essay was that in such groups, "The words of The Satanic Bible become twisted and distorted until they no longer have useful meaning!" Both of these passages-the first quoting The Satanic Bible to make a point and the second accusing heretical breakaways of warping The Satanic Bible's meaning-exemplify familiar patterns found in theological conflicts within traditional religions.

Quoting The Satanic Bible to legitimate a point of argument is not confined to representatives of the Church of Satan. The so called "Xloptuny Curse" is an interesting example of how some of the "heretics" have turned the message of LaVey's writings to their own purposes. A short essay on "The Xloptuny Curse," written by Joe Necchi, was posted on the official website of the First Church of Satan in the summer of 2000. (The First Church of Satan-FCoS-is a newer Satanist organization founded by a former member of CoS whose brand of Satanism is very close to The Satanic Bible.) The text discusses the circumstances of a seemingly effective suicide curse that was leveled by Lord Egan, founder/leader of the FCoS, against Xloptuny (John C. Davis), an internet pugilist and member of the CoS. (We should be quick to note that Davis's internet crusade was undertaken at his own initiative, and not as an official representative of CoS.) Less than a year before Davis blew his brains out, Egan had cursed Davis, specifying in a public, online communication that he would die by shooting himself.

The passage I would like to focus on for my present purposes is where Necchi remarks,

> What is interesting, however, is the way in which some have predictably tried to rationalize Xloptuny's suicide as a Yukio Mishima-inspired act of heroism. Ironically, those trying so hard to canonize Mr. Davis thusly now

> have decided to conveniently ignore the book they are always waving about like a black flag at most other times: The Satanic Bible. In this sense, we see that many Satanists really behave exactly like Christians: they follow the precepts of their religion when it's easy to do so, when it suits them, but are quick to abandon them when it really counts.
>
> Page 94 of The Satanic Bible specifically states: "Self-sacrifice is not encouraged by the Satanic religion. Therefore, unless death comes as an indulgence because of extreme circumstances which make the termination of life a welcome relief from an unendurable earthly existence, suicide is frowned upon by the Satanic religion." There is little ambiguity in this passage. As there is no reason to believe that Xloptuny was in "extreme circumstances which make the termination of life a welcome relief"; he died as a traitor to the Church whose cause he so often trumpeted, the defense of which he used as a rationale for his often black and bilious attacks on his enemies. Apparently "the great Dr. Anton LaVey's" words meant little or nothing to John C. Davis when he arrived at the moment of truth.

Here again we see The Satanic Bible being quoted as an authoritative document in a manner similar to the way sacred texts are quoted in comparable conflicts within other religious traditions. In other words, "The Xloptuny Curse" is yet another example of how The Satanic Bible functions as a quasi-scripture within the Satanist community.

Almost all Satanists-particularly CoS Satanists-would deny that The Satanic Bible is an "inspired" document in anything like the sense in which the Christian Bible is regarded as an inspired book. Interestingly, however, there are a few individuals-most notably Michael Aquino, a former CoS leader and founder of the Temple of Set-who would regard this book as inspired. For example, in the relevant chapter in his history of the Church of Satan, Aquino asserts that:

> The Satanic Bible [clothes] itself in the supernatural authority of the Prince of Darkness and his demons. Less this element, the Satanic Bible would be merely a social tract by Anton LaVey-not High Priest of Satan, but just one more 1960s'-counterculture-cynic atop a soap-box.
>
> The substance of the Satanic Bible therefore turns upon Anton LaVey's sincerity in believing himself to be the vehicle through which the entity known as Satan explains the mysteries of mankind's existential predicament. To the extent that he did, the Satanic Bible deserves the dignity of its title. ...
>
> Despite the haphazard nature of its assembly, ... we may therefore consider the Satanic Bible in its totality not as argumentative, but as

> inspired writing. Thus it assumes an importance by its very existence, not just by its content. (Aquino 1999, 53)

Although Aquino's position on the inspired nature of The Satanic Bible would be rejected by most other professing Satanists, something approaching this position seems to be unconsciously informing their attitude toward this text.

Genesis of The Satanic Bible

What Aquino means by "the haphazard nature of it assembly" is that the circumstances of The Satanic Bible's genesis and the patchwork quality of its contents seem far from having been supernaturally inspired. To begin with, the idea for this volume came not from LaVey, but from an Avon Books editor named Peter Mayer. As a direct result of the success of Rosemary's Baby and the subsequent increase of popular interest in Satanism and the occult, Mayer decided that "the time was right for a 'Satanic bible'" and he approached LaVey about authoring it. (Aquino 1999, p. 52)

LaVey and his wife took the material they had on hand, wove it together and expanded on it to form what became the core of The Satanic Bible. This pre-existing material consisted of:

- A short, mimeographed paper that they had been distributing as an "introduction to Satanism."

- The so-called "rainbow sheets," which were "an assortment of polemical essays" the LaVeys had been mimeographing on colored paper. (Ibid., p. 52)

- A handout describing and containing instructions for the conduct of ritual magic.

The LaVeys then ran into a problem, which was that, even after expanding upon all of their available material, they were still substantially short of having a manuscript of sufficient length to satisfy their publisher. So, either because the deadline was coming up quickly or because LaVey just didn't want to write anything else at the time (Aquino describes their situation in terms of the former), LaVey tacked materials written by other authors onto the beginning and end of his manuscript.

Without acknowledging his sources, he took sections of "an obscure, turn-of-the-century political tract," Might is Right by New Zealander Arthur Desmond (writing under the pseudonym Ragnar Redbeard), added in a few sentences of his own, and incorporated it as a prologue. He also added "a series of Elizabethan magical incantations known...as the Enochian Keys." He took the Keys as they had been modified by Aleister Crowley, and "further altered them by replacing their Heavenly references with diabolical ones." Traditional occultists immediately recognized LaVey's source for the Keys, but it was not until 1987 that the source of LaVey's prologue was discovered. (Ibid., p. 65)

I should finally mention that, in circles critical of CoS, one often hears the accusation that LaVey's "Nine Satanic Statements," one of the Church's central doctrinal statements, is an unacknowledged "paraphrase...of passages from Ayn Rand's Atlas Shrugged" (Schreck and Schreck 1998), specifically from the character John Galt's lengthy speech in the latter part of Rand's novel. However, when one actually examines these parallels (which are conveniently laid out in Appendix 11 of Aquino's The Church of Satan), one finds that this is a caricature of LaVey's indebtedness to Rand. For example, the first Satanic Statement is:

Satan represents indulgence, instead of abstinence!

The Rand passage presented as the source of this statement is:

> A doctrine that gives you, as an ideal, the role of a sacrificial animal seeking slaughter on the altars of others, is giving you death as your standard. By the grace of reality and the nature of life, man-every man-is an end in himself. He exists for his own sake, and the achievement of his own happiness is his highest moral purpose.

Rather more lengthy than LaVey's "paraphrase." The second Satanic Statement is a brief as the first Statement:

Satan represents vital existence, instead of spiritual pipe dreams!

And the Rand passage said to correspond with this Statement, though shorter than the first, is similarly distant in style and content from LaVey:

> My morality, the morality of reason, is contained in a single axiom: existence exists-and in a single choice: to live. The rest proceeds from these.

And there is a similar disparity in the other "parallels" between the Satanic Statements and Rand. Thus, even if it is true that LaVey was looking at Atlas Shrugged when he composed the Nine Satanic Statements, it would be more proper to say something like he was "inspired" by Rand rather than to assert that he "paraphrased" her work.

I should finally note in this regard that the title of the appendix (which originally appeared as an article by George C. Smith in 1987) in which the LaVey/Rand connection is delineated, "The Hidden Source of the Satanic Philosophy," similarly implies that Rand's philosophy was the unacknowledged core of LaVey's thought. This is, however, incorrect, as LaVey himself explicitly acknowledged that his religion was "just Ayn Rand's philosophy with ceremony and ritual added" (cited in Ellis, p. 180). (Refer also to the "Satanism and Objectivism" essay on the Church of Satan website where this connection is explicitly acknowledged.)

Despite the book's diverse source material and piecemeal assembly, it nevertheless coheres as a succinct-and, apparently, quite attractive-statement of Satanic thought and practice. As Aquino observes, "the Satanic Bible was somehow 'more than the sum of its parts.' Its argument was an argument of common sense, assembled in part from pre-existing concepts, but the excellence of the book lay in its integration of these into a code of life meaningful to the average individual-not just to occultists and/or academic-level philosophers." (Aquino 1999, p. 52)

One measure of The Satanic Bible's appeal is that it has continuously been in print since it first appeared in 1970, and has been translated into a number of other languages. I have been unable to obtain recent figures, but in his 1991 book, In Pursuit of Satan, Robert Hicks mentions a sales figure of 618,000 copies (p. 351). There were also a number of illegal foreign language editions. These include a Spanish translation published in Mexico in the 70s, a Danish translation in the 80s, and a Russian translation in the late 90s. Legal editions include Czech and Swedish translations in the mid 90s and a 1999 German edition. The French translation has been completed but not yet printed. Also, the rights for a Greek translation were purchased, but the book does not seem to have appeared.[4]

The Satanic Ritual Abuse Scare

In addition to escaping institutional bounds and taking on a life of its own as the principal source document for a loose, anarchistic Satanist "movement," The Satanic Bible came to play a role in the Satanic Ritual Abuse scare of the 1980s and 1990s. The chief problem confronting Ritual Abuse activists was that the vast conspiracy of Satanic cults torturing innocent victims had no correlation with the world outside their paranoid fantasies. Because of this, "Cult cops [were forced to] grasp firmly the only tangible evil they can find for public vilification at cult-crime seminars: published, easily available books." (Hicks 1991, p. 54). Consequently, symbols and artifacts associated with the Church of Satan-often viewed as an "above ground" front group for "underground" Satanism-were scrutinized for clues to the hidden world of ritual abusers. Thus The Satanic Bible was frequently examined in forums for disseminating the ritual abuse gospel, such as at occult crime law enforcement conferences (Lanning 1992, p. 118), in which the social dangers of its philosophy of personal indulgence were emphasized.

Despite the fact that LaVey explicitly rejected unlawful activity-especially blood sacrifice-in The Satanic Bible, the discovery of a copy of this widely-available book at a crime scene was often sufficient evidence for investigators to label the crime Satanic. (We might note that the similar presence of a Christian Bible at a crime scene has never led police to label the crime Christian.) Perhaps the most significant case of this kind was Stanley Dean Baker. Arrested in 1970 after a traffic violation, he confessed, "I have a problem. I'm a cannibal." Police found a human finger in one of Baker's pockets and a copy of The Satanic Bible in the other. Baker subsequently regaled authorities and fellow prisoners with tales of his participation in a

blood-drinking cult in Wyoming. He later blamed his criminal activities on the influence of drugs, not the Devil.

The other outstanding case of this type was Richard Ramirez, better known as the Night Stalker. A burglar, rapist and sadistic serial murderer who terrorized the Los Angeles area in the mid-eighties, he was captured by civilians on August 31, 1985. A self-identified Satanist, Ramirez had actually read The Satanic Bible. His "calling card" was the inverted pentagram traditionally associated with Satanism, which he left drawn on a wall, or, in one case, carved into the body of a victim. In 1983, he even made a special trip to San Francisco to meet LaVey personally. LaVey was later reported as commenting that, "I thought Richard was very nice-very shy. I liked him."

His trial was a media circus. Ramirez would engage in such antics as flashing a pentagram he had drawn in the palm of his hand, shouting "Hail Satan!" and holding up his fingers alongside his head in imitation of devil's horns. Parts of the statement he made during his sentencing even seemed to echo some of the themes of The Satanic Bible:

> I am beyond good and evil.... Lucifer dwells in all of us.... I don't believe in the hypocritical, moralistic dogma of this so-called civilized society. I need not look beyond this courtroom to see all the liars, the haters, the killers, the crooks, the paranoid cowards.... Hypocrites one and all. We are all expendable for a cause. No one knows that better than those who kill for policy, clandestinely or openly, as do the governments of the world which kill in the name of God and country.... (Cited in Carlo 1996, p. 395)

Thus, unlike other cases of so-called occult crime in which the link to the diabolical is tenuous, the Night Stalker forces one to directly confront the assumption that Satanism somehow causes individuals to commit crimes. It takes very little reflection, however, to realize that, as with the charges often leveled at Heavy Metal Music and Role-playing Games like Dungeons & Dragons, Satanic ideology is not an independent motivating factor that somehow transforms otherwise nice people into criminals.[5] Rather, as reflected in the remarks Ramirez made at his sentencing, such individuals are criminals who adopt selected aspects of Satanic ideology as a way of justifying anti-social acts.

References to The Satanic Bible in police seminars in combination with the apparent evidence of a connection between The Satanic Bible and crime in a few cases like Baker and Ramirez contributed to a number of unfortunate miscarriages of justice, such as the conviction of a young man in the Robin Hood Hills murders. On May 5, 1993, near West Memphis, Arkansas, three eight-year-old boys were tied up, abused, murdered and mutilated.

One of the aspects of this case that makes it stand out is that it took place in 1993. By that time, police departments across the country had become increasingly skeptical of the notion of a covert, international network of Satanic cults that routinely abduct, abuse, and murder children in their diabolical rituals. In the face of a lack of hard evidence, most law

enforcement agencies had concluded that Satanic ritual abuse was a non-existent hoax. Belief in ritual abuse nevertheless persisted among certain segments of the conservative Christian subculture, including among some policemen.

A juvenile probation officer at the Robin Hood Hills crime scene hypothesized that the boys had been murdered in a Satanic ritual. He believed that the one person in the area who might be capable of the crime was a young man whose case he had followed for years, Damien Echols. From that point onwards, police focused on proving that Echols was the high priest of a Satanic cult. If this could be demonstrated to the satisfaction of a jury, it would be easy to convict Echols of the crimes, despite the lack of hard evidence.

In sharp contrast to other members of the local, highly conservative community, Echols was a fan of heavy metal music bands. People also associated his first name, Damien, with the anti-Christ character in The Omen movies. During the trial, testimony was presented regarding items found in Echols' room, such as a funeral register on which upside-down crosses, spells, and a pentagram had been inscribed. They also found a book on witchcraft and, of special note, The Satanic Bible. These items solidified the connection between Echols and the murders in the jury's mind, and he was convicted.

It is clear that the *a priori* judgments of believers in ritual abuse have caused them to impute their own assumptions about Satanism into The Satanic Bible, whether they are supported by LaVey's text or not. For instance, in a 1989 case mentioned by Hicks in his In Pursuit of Satan, an inmate was denied access to "The Satanic Bible and other related literature because possession of such material constituted a security threat." The inmate then sued. At the trial,

> The prison warden testified that The Satanic Bible taught people to "murder, rape, or rob at will without regard for the moral or legal consequences." The court accepted the warden's pronouncements on Satanism without further inquiry or analysis. (Hicks 1991, p. 370)

One of the wilder examples of this pattern of imputing practices from popular culture stereotypes to LaVey's book is mentioned in Ellis's Raising the Devil:

> Near Dixon, Missouri, ...police investigation into a series of cattle deaths led to a panic when local police issued warnings that a cult was present. On October 19, 1978, the county's deputy sheriff told the local paper that the mutilations matched descriptions found in Anton LaVey's Satanic Bible and that he expected that the cult would soon abduct and sacrifice a thirteen-year-old unbaptized girl on Halloween. (Ellis 2000, p. 269)

Finally, in addition to misattributing certain ideas and practices to The Satanic Bible, some ritual abuse believers have gone further to attribute diabolical powers to LaVey's book. For instance, Hicks mentions a detective who "reports that body-snatching demons arise from the printed page." (Hicks 1991, p. 55) Similarly, at a 1988 "satanic-crime seminar," a priest

recounted how a young man, claiming he had just seen the Devil, "slammed down The Satanic Bible on my desk, which I'm very afraid of; I won't touch it" (Ibid., p. 56), as if merely touching the book might somehow ensnare him in Satan's web.

Conclusion

Modern Satanism is a loose, decentralized movement that coheres as a distinct religious community largely by virtue of participants' adherence to the thought of Anton LaVey, especially as expressed in The Satanic Bible. Following the dissolution of the Church of Satan's grotto system in 1975 and before the explosion of the Internet in the mid-nineties, the Satanist movement was propagated almost entirely by The Satanic Bible, which has continuously been in print as a widely-available, mass market paperback. 6 Despite this volume's patchwork quality and haphazard genesis, it has come to play an authoritative, quasi-scriptural role within the Satanist movement. It has also, by default, come to be regarded as a Satanically-inspired scripture by certain groups of outsiders. In particular, ritual abuse and occult crime advocates have attributed to LaVey's work characteristics drawn from popular stereotypes of Satanism-stereotypes that are, for the most part, completely alien to the thought world of The Satanic Bible.

Notes

1. Originally presented at the International CESNUR Conference, "Minority Religions, Social Change, and Freedom of Conscience." Salt Lake City and Provo, June 20-23, 2002. The first part of this paper has been adapted from sections of my earlier paper, "Who Serves Satan?" Certain sections of my discussion of Satanic crime have been adapted from my popular reference book, Satanism Today.

A special word of thanks to Satanists who provided me with thoughtful feedback on earlier drafts of this paper. One observation of particular note was that the social organization (or, perhaps more appropriately, disorganization) of modern Satanism could not accurately be characterized as a "movement," "community" or "subculture." I have nevertheless used these throughout the paper for lack of more adequate terminology. Another observation was that "conversion" was not appropriate in the context of Satanism. Again, however, I left this term in the paper for lack of a better word.

2. Jesper Petersen, a graduate student at the University of Copenhagen, recently wrote a short paper on internet Satanism. He relates that Alta Vista supplied him with more than a million hits with the word "Satan." And that even a more focused search with the word "Satanism" gave him over 50,000 hits. Petersen observes that, "The sheer volume of information and almost frightening diversity combined with the dynamic development or evolution of the Internet itself, force any user to select promising paths and trust a few stable homepages....

these homepages provide everything from factual information for journalists, platforms for Satanic communities, printable articles and links to online bookshops, to gothic sex kittens, etc." (Petersen, unpublished)

3. 110 (almost 80%) of my respondents were North American. Because European Satanism is a somewhat different phenomenon, one should be therefore be cautious about making inferences to European Satanism based on my survey findings.

4. Information on foreign language editions courtesy Peter H. Gilmore, High Priest of the Church of Satan.

5. Remarks like "We couldn't come up with any other motive for the killing except devil worship"-cited in Michael Newton's Raising Hell (1993, p. 158)-are simply emotional reactions to crimes that always have more mundane explanations. Newton's sensationalistic book on "Satanic crime" contains at least a dozen cases of crimes in which The Satanic Bible supposedly played a role. Newton also takes "liberal" academics to task who criticize the notion of occult crime, referring to them as "cult apologists"-as if they were somehow on the payroll of the Church of Satan or, perhaps more plausibly, as if their souls had been purchased by the Prince of Darkness himself.

6. For many years Yogananda's Autobiography of a Yogi was, in a roughly comparable way, almost solely responsible for bringing new recruits into the Self-Realization Fellowship.

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Diabolical Authority: Anton LaVey, The Satanic Bible and the Satanist "Tradition"

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> We have a bible. We have a *pro-human* dogma.
> We have a church. We have a tradition.
>
> —*From the Church of Satan's official website.*

The status of *The Satanic Bible* as an authoritative scripture-or, perhaps more accurately, as a kind of *quasi-scripture*-within the Satanic subculture was initially brought to my attention during my first face-to-face encounter with Satanists in the Spring of 2000. Via the internet, I had found a small Satanist group in Portage, Wisconsin, which was about an hour south of where I resided at the time. This group, the Temple of Lylyth, distinguishes itself from Anton LaVey's brand of Satanism chiefly by its emphasis on feminine nature of the Dark Power. I arranged to meet with them in Portage on a Friday evening in connection with a research project on which I was working at the time.

Over the course of our conversation, the founder and then leader of the group mentioned that on Friday evenings he was usually downtown where a small group of fervent Christians regularly set up what might be called a "preaching station" to spread the Gospel. This young fellow (he was nineteen at the time) would confront them as a practicing Satanist. He always carried a copy of *The Satanic Bible* with him, not just so he could quote some of accusations LaVey leveled against Christianity, but also so he could correct anything these evangelists might say about Satanism by citing an authoritative source. I'm sure this is something of a caricature, but I was left with the impression of dueling religionists, Christians hurling Bible verses at my informant as he matched blow for blow with quotes from *The Satanic Bible*. This experience led me to pay attention whenever other Satanists mentioned *The Satanic Bible*.

The Temple of Lylyth is part of a loose, decentralized Satanic movement that coheres as a distinct religious community largely by virtue of adherence to certain themes in the thought of Anton LaVey, founder of modern Satanism, though few movement participants outside the Church of Satan would regard themselves as "orthodox LaVeyans" (something of an oxymoron). Following the dissolution of the Church of Satan's grotto system in 1975 and before the explosion of the internet in the mid-nineties, the Satanic movement was propagated almost entirely by *The Satanic Bible*, which has continuously been in print as a widely-available, mass market paperback. Rather than being a guide to Devil-worship, LaVey's work advocates a blend of Epicureanism and Ayn Rand's philosophy, flavored with a pinch of ritual magic. Couched in iconoclastic rhetoric, *The Satanic Bible* has always held

particular appeal for rebellious adolescents. The title seems to have originally been chosen for its shock value rather than from any pretense to scriptural status.

The present article examines issues of authority within the Satanic movement and among LaVey's successors in the Church of Satan. The basis of this analysis will be Max Weber's discussion of the legitimation of authority. LaVey was a charismatic individual who appealed to the authority of reason and attacked the authority of tradition. However, LaVey, and particularly *The Satanic Bible,* soon became sources of authority for a new Satanic tradition-part of the process Weber referred to as the *routinization of charisma*.

The Legitimation of Authority

Satanists do not consciously regard *The Satanic Bible* in the same way traditional religionists regard their sacred texts. However, in the course of a research project on modern Satanism conducted in 2000-2001, I discovered that *The Satanic Bible* is treated as an authoritative document which effectively *functions* as scripture within the Satanic community. In particular, LaVey's work is quoted to legitimate particular positions as well as to de-legitimate the positions of other Satanists. This legitimation strategy appears to have been unconsciously derived from the Judeo-Christian tradition, which locates the source of religious authority in a sacred text. In other words, being raised in a religious tradition that emphasizes the authority of scripture creates an attitude that can be unconsciously carried over to other, very different kinds of writings.

The classic discussion of the issue of legitimacy is Max Weber's tripartite schema of traditional, rational-legal, and charismatic legitimations of authority. The dynamics (in the sense of upsetting rather than reinforcing established authority structures) of this schema are largely confined to the factor of charisma, a form of legitimation Weber viewed as particularly-though not exclusively-characteristic of new religious movements.

Weber's work on the legitimation of authority provides a useful starting point for understanding the legitimation strategies deployed by contemporary new religions, but it should immediately be noted that his analysis is also inadequate. For example, in contrast to what one might anticipate from the discussion of charismatic authority in Weber's *Economy and Society*, one often finds new religions appealing to tradition-though the explicit nature of such appeals means that they constitute a variation from what Weber had in mind by the traditional legitimation of authority (which he viewed as more implicit than explicit). Also, when nascent movements attempt to justify a new idea, practice or social arrangement by attributing it to the authority of tradition, it is usually through a reinterpretation of the past that they are able to portray themselves as the true embodiment of tradition. Such variations on what one might anticipate from his schema indicate that Weber did not have the last word on this issue.

Charisma-which, in Weber's use of the term, includes everything from direct revelations from divinity to the leader's ability to provide both mundane and supernatural benefits to followers-may be the keystone in a new movement's initial attractiveness, but charismatic

leaders typically appeal to a variety of other sources of legitimacy. For instance, many modern movements appeal to the authority of reason as embodied in natural science.[2] This is because the general populace of industrialized countries tend to give science and science's child, technology, a level of respect and prestige enjoyed by few other social institutions-to the point where, as a number of observers have pointed out, science has come to be viewed quasi-religiously. Thus any religion that claims its approach is in some way *scientific* draws on the prestige and perceived legitimacy of natural science. Religions such as Christian Science, Science of Mind, and Scientology claim just that.

There is, however, a distinct difference between popular notions of science and science proper. Average citizens' views of science are significantly influenced by their experience of technology. Hence, in most people's minds, an important goal of science appears to be the solution of practical problems. This aspect of our cultural view of science shaped the various religious sects that incorporated "science" into their names. In sharp contrast to traditional religions, which emphasize salvation in the afterlife, the emphasis in these religions is on the improvement of this life. Groups within the Metaphysical (Christian Science-New Thought) tradition, for example, usually claim to have discovered spiritual "laws" which, if properly understood and applied, transform and improve the lives of ordinary individuals, much as technology has transformed society.

The notion of spiritual laws is taken directly from the "laws" of classical physics. The eighteenth and nineteenth century mind was enamored of Newton's formulation of the mathematical order in the natural world. A significant aspect of his system of physics was expressed in the laws of gravity. Following Newton's lead, later scientists similarly expressed their discoveries in terms of the same legislative metaphor-e.g., the "law" of evolution.

This legislative rhetoric was carried over into Metaphysical religions, particularly New Thought. Groups in the Metaphysical tradition view themselves as investigating the mind or spirit in a practical, experimental way. The self-perception of the early New Thought movement as "science" is expressed in Lesson One of Ernest Holmes' 1926 classic, *Science of Mind,* in the following way:

> Science is knowledge of facts built around some proven principle. All that we know about any science is that certain things happen under certain conditions. Take electricity as an example; we know that there is such a thing as electricity; we have never seen it, but we know that it exists because we can use it; we know that it operates in a certain way and we have discovered the way it works. >From this knowledge we go ahead and deduce certain facts about electricity; and, applying them to the general principle, we receive definite results...
>
> The discovery of a law is generally made more or less by accident, or by some one who, after careful thought and observation, has come to the conclusion that such a principle must exist. As soon as a law is discovered experiments are made with it, certain facts are proved to be true, and in this way a science is gradually formulated; for any science consists of the number of known facts about any given

> principle.... This is true of the Science of Mind. No one has ever seen Mind or Spirit, but who could possibly doubt their existence? Nothing is more self-evident... (Holmes, p. 38)

Modern Satanism is in some ways in continuity with, and in other ways a departure from, this particular line of development. Although Satanism also appeals to science, its focus is not on developing a pragmatic science of the mind. Rather, when LaVey founded the Church of Satan, he grounded Satanism's legitimacy on a view of human nature shaped by a secularist appropriation of modern science. Unlike Christian Science, Scientology and other groups that claimed to model their approach to spirituality after the *methods* of science, LaVey's strategy was to base Satanism's "anti-Theology" in the secularist *world view* derived from natural science.[3] This world view provided LaVey with an atheistic underpinning for his attacks on Christianity and other forms of supernatural spirituality. At the same time, LaVey went beyond contemporary secularism by suggesting the reality of mysterious, "occult" forces-forces he claimed were not supernatural, but were, rather, natural forces that would eventually be discovered by science. In his notion of mysterious forces that could be manipulated by the will of the magician, LaVey was really not so far from the mentalistic technology of Christian Science, Scientology, etc.

The human nature to which LaVey appealed was humanity's animal nature, viewed through the lens of Darwinism. The human being in this view is little more than an animal with no ultimate morality other than law of the jungle and no purpose other than the survival of the fittest. In terms of Weber's schema, we would say that LaVey's appeal to human nature (meaning, for LaVey, the Darwinist vision of human nature) was a rational legitimation of authority. In other words, LaVey claimed that Satanism was a legitimate religion because it was rational. As a corollary, traditional religion was irrational (unscientific) and therefore illegitimate.

While LaVey was a charismatic individual, and while this charisma was undoubtedly crucial for the successful birth of the Church of Satan, in the present discussion I am less interested in analyzing the initial emergence of religious Satanism than in the transformations that have taken place in the post-charismatic phase of the Satanic movement. Weber was also interested in this kind of transition, which he discussed in terms of the routinization of charisma. By this Weber meant that, because personal charisma tends to be unstable, charismatic authority must eventually move toward dissolution, legal-rational authority or traditional authority.

With respect to modern Satanism, the waning of LaVey's charismatic authority, particularly after he dismantled the Church of Satan (CoS) as a functioning church in 1975, led to a number of interesting-though somewhat paradoxical-developments. In addition to numerous splinter groups, a decentralized, anarchistic movement emerged that was shaped by the central themes in LaVey's thought, particularly as expressed in *The Satanic Bible*. This book became a doctrinal touchstone of the movement, though independent Satanists felt free to selectively appropriate ideas from *The Satanic Bible* and to mix them with ideas and practices drawn from other sources. LaVey's book became, in a sense, a kind of quasi-scripture, which

is a form of what Weber meant by traditional authority (despite the fact that it seems odd to refer to a religion less than forty years old as a "tradition"!). However, many independent Satanists also adhered to LaVey's program of the authority of rationality, feeling free to criticize and even to reject aspects of the LaVeyan tradition. Thus the Satanic movement's legitimacy is based on a dual appeal to independent rational authority and to the authority of the LaVeyan tradition.

In contrast, the remnants of LaVey's church-which is still technically the largest single Satanist group in terms of formal membership-quickly solidified into a doctrinally-rigid organization focused on maintaining the purity of LaVeyan Satanism. This was partly in response to the challenge presented by non-CoS Satanists. In the ongoing argument over legitimacy, LaVey's successors have come to place excessive stress on their role as bearers of his legacy, even asserting that only CoS members are "real" Satanists and characterizing Satanists outside the fold as "pseudo" Satanists. In terms of Weber's analysis, one would say that CoS's legitimation strategy has narrowed to focus almost exclusively on CoS's claim to traditional authority.

Anton LaVey and Modern Religious Satanism

To comprehend religious Satanism, one must first understand that Satan has become an ambivalent symbol within the modern world. Part of the reason for the attractiveness of LaVeyan Satanism is its ability to hold together a number of diverse meanings found in this symbol. In the Western cultural tradition, the Devil represents much more than absolute evil. By default, the Prince of Darkness has come to embody some very attractive attributes. For example, because traditional Christianity has been so anti-sensual, Satan became associated with sex. The Christian tradition has also condemned pride, vengefulness and avarice, and, when allied with the status quo, has promoted conformity and obedience. The three former traits and the antithesis of the latter two traits thus became diabolical characteristics. LaVeyan Satanism celebrates such "vices" as virtues, and identifies them as the core of what Satanism is really all about.

LaVey founded the Church of Satan in 1966, the first organized church in modern times devoted to Satan. As a consequence, Anton LaVey has sometimes been referred to as the "St. Paul of Satanism." LaVey has two biographies, one historical and one legendary. This dichotomy has only become apparent in recent years. His real life was far more prosaic than the story he fabricated for the benefit of the media. LaVey effectively promoted his carefully crafted pseudo-biography through conversations with his disciples, media interviews, and two biographies by associates that he appears to have dictated-*The Devil's Avenger* (1974) by Burton Wolfe and *Secret Life of a Satanist* (1990) by Blanche Barton. LaVey's fictional biography was clearly meant to legitimate his self-appointed role as the "Black Pope" by portraying him as an extraordinary individual.

According to the official biography, he was born Howard Anton Szandor LaVey in Chicago, Illinois. His parents, Joseph and Augusta LaVey, moved to San Francisco while LaVey was still an infant. He was introduced to the occult by his Transylvanian gypsy grandmother. As

a teenager he pursued various avenues of occult studies, as well as hypnotism and music. He also played an oboe in the San Francisco Ballet Orchestra. He dropped out of high school at 17 to join the Clyde Beatty Circus and worked as a calliope player and big cat trainer, later learning stage magic as well. While an organist in a burlesque theater, he had an affair with the young Marilyn Monroe shortly before she became famous.

He married in 1950 and about that time took a job as a police photographer, but in 1955 returned to organ playing. Until he formed the Church of Satan in 1966, he was the city of San Francisco's official organist. He divorced in 1960 in order to marry Diane Hegarty. He purchased his house-eventually becoming the Church of Satan headquarters, later dubbed the "Black House"-after he found out it had been the former brothel of the madam Mammy Pleasant.

Drawing on his circus and occult backgrounds, he began to conduct "midnight magic seminars" at his house. This proved popular enough for him to found the Church of Satan in 1966. The basis for his rituals were Nazi rituals recorded on top-secret films he had seen as a teenager. LaVey's showmanship encouraged significant media coverage of such events as the first Satanic wedding and the first Satanic funeral, worship with a nude woman as an altar, and a cameo appearance as the Devil in the movie "Rosemary's Baby." LaVey made much of being a close friend of Sammy Davis, Jr. and of having had an affair with Jayne Mansfield, two celebrity members of the Church of Satan. At its peak, he claimed that the Church had hundreds of thousands of members. LaVey passed away in 1997.

LaVey's historical biography overlaps his legendary biography at several points. He was born in Chicago and his family did move to San Francisco. He did make his living as a musician and, of course, he actually did found the Church of Satan and died in 1997. He had several marriages. Almost everything else, however, seems to have been a fabrication.

LaVey's self-created legend was not seriously challenged until a 1991 interview in *Rolling Stone* magazine, entitled "Sympathy for the Devil." The author of that article, Lawerence Wright, did a little investigative footwork and discovered that: LaVey was born Howard Stanton Levey to Gertrude and Mike Levey; there never was a "San Francisco Ballet Orchestra"; no one by the name Levey or LaVey worked as a musician or cat trainer for the Beatty Circus during the period he claimed to have been an employee; neither he nor Monroe ever worked for the Mayan "burlesque" theater; he never worked for the San Francisco Police Department; and there was no such thing as an official San Francisco city organist. These discoveries led Wright to remark toward the end of his article:

> Later, as I began to take apart the literary creation he had made of his life, I would realize that "Anton LaVey" was itself his supreme creation, his ultimate satanic object, a sort of android composed of all the elements his mysterious creator had chosen from the universe of dark possibilities. (Wright 1992)

These findings were considerably amplified in "Anton LaVey: Legend and Reality," a 9-page "fact sheet" compiled a little more than three months after LaVey's passing by his estranged

daughter Zeena LaVey Schreck and her husband Nikolas Schreck (1998). In addition to repeating the points made by Wright, the fact sheet dismissed most of Anton LaVey's other claims, such as his claims to have had a Gypsy grandmother, seen films of secret German rituals, purchased the "Black House" (it was given to him by his parents, who had lived there, and had never been a brothel), appeared in "Rosemary's Baby," had affairs with Monroe and Mansfield, and so forth.

The current leadership of the Church of Satan has disputed some of these challenges to LaVey's official biography. Their strategy has been to vigorously dispute undocumented challenges while ignoring LaVey's documented fabrications. As one might anticipate, splinter groups from CoS as well as other independent Satanists have seized upon these revelations to challenge the Church leadership's implicit claims to be the only authentic Satanist religious body.

Thinly disguised claims to exclusive legitimacy are peppered throughout CoS documents, such as in some of Blanche Barton's remarks in her "Sycophants Unite!" essay (composed prior to LaVey's death) posted on the CoS official website:

> We're lucky to have a leader like Anton LaVey. He has ensured that his philosophy will not die with him; it has been and will continue to be codified, expanded and applied in new areas *by his organization*. (emphasis in original)

The scope and significance of this dispute is reflected in the *many* attacks on non-CoS Satanists found on the Church of Satan website, particularly in the "Satanic Bunco Sheet," "Sycophants Unite!," "The Myth of the 'Satanic Community,'" "Pretenders to the Throne," and "Recognizing Pseudo-Satanists." Even a superficial perusal of these documents makes it clear that CoS is *obsessed* with shoring up its own legitimacy by attacking the heretics, especially those who criticize LaVey. For example, the unnamed author of the "Satanic Bunco Sheet" blasts non-CoS Satanists for "LaVey-baiting," and then goes on to assert that such pseudo-Satanists deal with LaVey and the Church of Satan by playing "the Christian game of handing out laurels with one hand while stabbing their progenitor in the back with the other. ...they must somehow convince you that the author of *The Satanic Bible* wasn't practicing pure Satanism [and] that his Church has gone awry in the hands of his successors...."

The Church of Satan began generating splinter groups as early as 1973 when the Church of Satanic Brotherhood was formed by group leaders in Michigan, Ohio, and Florida. This Church lasted only until 1974, when one of the founders announced his conversion to Christianity in a dramatic incident staged for the press in St. Petersburg. Other members of the Church of Satan in Kentucky and Indiana left to form the Ordo Templi Satanis, also short lived. As more schisms occurred, LaVey decided to disband the remaining grottos, the local units of the Church of Satan, which left the Church as little more than a paper organization generating a meager income for LaVey through sales of memberships. There are many presently-existing groups which derive directly or indirectly from the Church of Satan, the most important of which is the Temple of Set. The conflict (mostly on the internet) between the original Church of Satan and new Satanist groups accelerated after LaVey's death.

In addition to attacking non-CoS Satanists as illegitimate, LaVey's organizational successors have also sought to legitimate their positions by appealing to the authority of LaVey and his writings. These kinds of appeals are rather ironic, given the Black Pope's rejection of traditional religious authority. As indicated earlier, LaVey himself did not attempt to legitimate his new religion with appeals to tradition or to the supernatural. Rather, he grounded Satanism's legitimacy on a view of human nature shaped by a secularist appropriation of modern science.

Genesis of *The Satanic Bible*

The most significant single document for the Satanic "tradition" is *The Satanic Bible*. The idea for this volume came not from LaVey, but from an Avon Books editor named Peter Mayer. As a direct result of the success of the popular film "Rosemary's Baby" and the subsequent increase of popular interest in Satanism and the occult, Mayer decided that "the time was right for a 'Satanic bible'" and he approached LaVey about authoring it. (Aquino 1999, p. 52)

LaVey and his wife took the material they had on hand, wove it together and expanded on these writings to form what became the core of *The Satanic Bible*. This pre-existing material consisted of:

- A short, mimeographed paper that they had been distributing as an "introduction to Satanism."
- The so-called "rainbow sheets," which were "an assortment of polemical essays" the LaVeys had been mimeographing on colored paper. (Ibid., p. 52)
- A handout describing and containing instructions for the conduct of ritual magic.

The LaVeys then ran into a problem, which was that, even after expanding upon all of their available material, they were still *substantially* short of having a manuscript of sufficient length to satisfy their publisher. So, either because the deadline was coming up quickly or because LaVey just didn't want to write anything else at the time (Aquino describes their situation in terms of the former), LaVey tacked materials written by other authors onto the beginning and end of his manuscript.

Without acknowledging his sources, he took sections of "an obscure, turn-of-the-century political tract," *Might is Right* by New Zealander Arthur Desmond (writing under the pseudonym Ragnar Redbeard), added in a few sentences of his own, and incorporated it as a prologue. He also added the Enochian Keys ("a series of Elizabethan magical incantations") as they had been modified by Aleister Crowley, and "further altered them by replacing their Heavenly references with diabolical ones." Traditional occultists immediately recognized LaVey's source for the Keys, but it was not until 1987 that the source of LaVey's prologue was discovered. (Ibid., p. 65)

It should also be mentioned that, in circles critical of CoS, one often comes across the accusation that LaVey's "Nine Satanic Statements", one of the Church's central doctrinal

statements, is an unacknowledged "paraphrase...of passages from Ayn Rand's *Atlas Shrugged*" (Schreck and Schreck 1998), specifically a paraphrase of the character John Galt's lengthy speech in the latter part of Rand's novel. However, when one actually examines these parallels (which are conveniently laid out in Appendix 11 of Aquino's *The Church of Satan*), one finds that this is a caricature of LaVey's indebtedness to Rand. For example, the first Satanic Statement is:

> Satan represents indulgence, instead of abstinence!

The Rand passage presented as the source of this statement is:

> A doctrine that gives you, as an ideal, the role of a sacrificial animal seeking slaughter on the altars of others, is giving you death as your standard. By the grace of reality and the nature of life, man-every man-is an end in himself. He exists for his own sake, and the achievement of his own happiness is his highest moral purpose.

This passage is rather more lengthy than LaVey's supposed "paraphrase." The second Satanic Statement is as brief as the first Statement:

> Satan represents vital existence, instead of spiritual pipe dreams!

The Rand passage said to correspond with this Statement, though shorter than the first, is similarly distant in style and content from LaVey:

> My morality, the morality of reason, is contained in a single axiom: existence exists-and in a single choice: to live. The rest proceeds from these.

And there is a similar disparity in the other "parallels" between the Satanic Statements and Rand. Thus, even if it is true that LaVey was looking at *Atlas Shrugged* when he composed the Nine Satanic Statements, it would be more proper to say that he was *inspired* by Rand rather than to assert that he *paraphrased* her work.

I should finally note in this regard that the title of the appendix (which originally appeared as an article by George C. Smith in 1987) in which the LaVey/Rand connection is delineated, "The Hidden Source of the Satanic Philosophy," similarly implies that Rand's philosophy was the *un*acknowledged core of LaVey's thought. This is, however, incorrect; LaVey himself explicitly acknowledged that his religion was "just Ayn Rand's philosophy with ceremony and ritual added" (cited in Ellis, p. 180). (Refer also to the "Satanism and Objectivism" essay on the Church of Satan website where this connection is examined at length.)

Despite the book's diverse source material and piecemeal assembly, it nevertheless coheres as a succinct-and, apparently, quite attractive-statement of Satanic thought and practice. As Aquino observes, "the *Satanic Bible* was somehow 'more than the sum of its parts.' Its argument was an argument of common sense, assembled in part from pre-existing concepts, but the excellence of the book lay in its integration of these into a code of life meaningful to

the average individual-not just to occultists and/or academic-level philosophers." (Aquino 1999, p. 52)

One measure of *The Satanic Bible*'s appeal is that it has continuously been in print since it first appeared in 1970, and has been translated into a number of other languages. I have been unable to obtain recent figures, but in his 1991 book, *In Pursuit of Satan*, Robert Hicks mentions a sales figure of 618,000 copies (p. 351). There were also a number of illegal foreign language editions. These include a Spanish translation published in Mexico in the 70s and a Russian translation in the late 90s. Legal editions include Czech and Swedish translations in the mid 90s and a 1999 German edition. The French translation has been completed but not yet printed. Also, the rights for a Greek translation were purchased, but the book does not seem to have appeared.[4]

The Role of *The Satanic Bible* in Modern Satanism

Although religious Satanism is interesting, academics have almost entirely ignored it. (The relevant academic literature consists of a handful of articles-e.g., Alfred 1976; Harvey 1995-and passing mentions in studies of the ritual abuse scare.) The principal reason for the lack of attention appears to be that Satanism is perceived as a trivial phenomenon rather than as a serious religion. The tendency seems to be to regard Satanists as immature adolescents who have adopted a diabolical veneer as a way of acting out their rebellion against parents and society. Does the phenomenon of adolescent rebellion, however, exhaust the significance of religious Satanism? Are most Satanists, in other words, just angry teenagers who adopt diabolical trappings to express their alienation, only to renounce the Prince of Darkness as soon as they mature into adults? While many youthful Satanists undoubtedly fit this profile, I came to feel that this was, at best, only a partial picture. Instead, I reasoned, there must be a core of committed Satanists who-for whatever reasons they initially become involved-had come to appropriate Satanism as something more than adolescent rebellion.

In order to test this hypothesis-and also because so little had been written on contemporary Satanism-I decided to collect some basic demographic data. To this end, I constructed a simple questionnaire that could be answered in 5 or 10 minutes. I began sending out questionnaires in early August 2000. By the end of February 2001 I had received 140 responses, which I felt was adequate to use as the basis for constructing a preliminary profile.[5]

When I sought feedback on preliminary write-ups of my findings from informants, a few voiced objections to the central role I assigned LaVey and his best-known work, *The Satanic Bible,* in the formation of modern Satanic religion. I was, furthermore, encouraged to shift my emphasis to the work of earlier literary figures ultimately responsible for fashioning the positive image of the Devil that LaVey later adopted for his Church of Satan. My survey findings, however, consistently indicated the centrality of LaVey to modern Satanism. This finding was a surprise, as I had initially assumed that contemporary Satanism had moved well beyond LaVey. I was thus led to conclude that-despite his dependence on prior thinkers-LaVey was directly responsible for the genesis of Satanism as a serious religious (as opposed

to a purely literary) movement. Furthermore, however one might criticize and depreciate it, *The Satanic Bible* is still the single most influential document shaping the contemporary Satanic movement. As one of my informants noted, "I do not think Satanists can get away from LaVey, although some seem to take a real issue with him or try to downplay his importance. He wrote the book that codified Satanism into a religion, and for that he should be considered the central figure of the religion."

I do not intend to review all of my survey findings here (they are the subject of Lewis 2001), but I do want to note that I was startled to find that the average respondent had been a Satanist for seven to eight years. I also found that over two-thirds of the sample had been involved in at least one other religion beyond the tradition in which they were raised-usually Neopaganism or some other magical group. Both of these statistics indicate a level of seriousness I had not anticipated.

Because most respondents became involved during their teens, I inferred that many had initially become Satanists as an expression of teenage rebelliousness. It was clear, however, that their involvement did not end after they left home. Rather, they went on to appropriate Satanism as a serious religious option. The fact that the great majority of Satanists have looked into other religions shows that this was not an unconsidered choice, undertaken solely as a reaction against established religions. Also, though a reaction against Christianity may well have been a factor for some, too many respondents indicated that their religious upbringing was superficial, nominal or non-existent for this factor to explain why most people become Satanists.

Before I began collecting questionnaire data, I had received the impression from perusing the internet that contemporary Satanism had developed in different directions from the specific formulation developed by Anton LaVey in the 1960's. In particular, at the time it appeared to me that many contemporary Satanists had moved to a position of regarding Satan as a conscious being. I was thus surprised to discover that LaVey's humanistic approach-which rejects the real existence of personal spiritual beings, diabolical or otherwise-was the dominant form of Satanism professed by respondents.

At least part of the reason for this state of affairs appears to be the pervasive influence of Anton LaVey's *Satanic Bible*. A full 20% of respondents explicitly noted *The Satanic Bible* as the single most important factor attracting them to Satanism. For instance, in response to a questionnaire item asking how they became involved, a number of people simply wrote, "I read the *Satanic Bible*." It is also likely that this book played a major role in the "conversion" of other Satanists in my sample. One respondent elaborated by noting that she had been a Satanist in her "heart first, but I couldn't put a name to it; then I found the *The Satanic Bible*."

Similar stories attributing their infernal "conversions" to *The Satanic Bible* can be found in other sources. The popular book *Lucifer Rising*, for instance, recounts the story of how Martin Lamers, founder of the CoS-affiliated Kerk van Satan (Holland), was initially inspired by his discovery of LaVey's volume. (Baddeley 1999, p. 104) However, not everyone who is converted to Satanism via *The Satanic Bible* feels prompted to join the Church of Satan. *Lucifer*

Rising also notes that "the Church of Satanic Liberation was established in January 1986 after its founder, Paul Douglas Valentine, was inspired by reading *The Satanic Bible*." (p. 153) Other stories of conversions directly inspired by *The Satanic Bible* can be found in Michael Aquino's *The Church of Satan* (e.g., the conversion of Robert DeCecco, who would later become a Master of the Temple, p. 69; and Lilith Sinclair, who would eventually become a Priestess and Aquino's wife, p. 82).

To return to the survey, LaVey's influential publication was also referred to a number of times in response to other questionnaire items. For example, one person noted that, "because I agree with and practice the majority of the beliefs set forth in *The Satanic Bible* and other works of Dr. LaVey, I VERY MUCH consider myself just as valid a Satanist as any 'official' priest." Another respondent wrote, "Satan is merely a word, a representative concept that encompasses all that the *Satanic Bible* teaches." And yet another individual stated: "To me, Satan is the personification of mankind's carnal nature. More information can be found in *The Satanic Bible* by Anton Szandor LaVey."

My strong impression was that *The Satanic Bible* was a doctrinal touchstone for most participants in this movement, despite the fact that the great majority of my sample were not formal members of Anton LaVey's Church of Satan. (One respondent, noting that he was not a member of any organization, wrote, "[It's] just me and my *Satanic Bible*.") And whatever LaVey had in mind when he (or his publisher) entitled this publication, in certain ways *The Satanic Bible* has truly come to play the role of a "bible" for many members of this decentralized, anti-authoritarian subculture.

In a follow-up questionnaire, respondents were explicitly asked how they regarded *The Satanic Bible*, and to what extent their personal philosophies aligned with the ideas expressed in its pages. Most stated that their view of the world aligned significantly with *The Satanic Bible*. One Satanist said that *The Satanic Bible* was about the realities of human nature, so that there was "nothing [in *The Satanic Bible*] that I didn't already know or believe myself prior to reading it." Only one respondent completely rejected the LaVeyan tradition. Two respondents asserted that they regarded *The Satanic Bible* as just another "self-help book." Some respondents diminished (without disparaging) *The Satanic Bible* as an "introductory text" or "primer" of Satanism. Most hastened to add that they did not regard it as "dogma."

One can acquire a sense of how *The Satanic Bible* is regarded as a doctrinal touchstone by perusing the official website of the Church of Satan (http://www.churchofsatan.com). For example, the "Satanism FAQ" section of the "Church of Satan Information Pack" states that "critically reading *The Satanic Bible* by Anton Szandor LaVey is tantamount to understanding at least the basics of Satanism." Similarly, the Church's "Church of Satan Youth Communique" asserts that "LaVey wrote *The Satanic Bible* so that people could pick up a copy, read it, and know everything they need to know about Satanism and how to put it to work in their own lives."

In addition to these general assertions, one can find other essays on the Church of Satan (CoS) website in which authoritative tenets are cited from *The Satanic Bible*, as when the

"Satanic Bunco Sheet" notes that "*The Satanic Bible* advises to 'question all things'...." or when, in an essay entitled "Satanism Needs an Enema!", an individual writing under the pseudonym Nemo introduces a series of citations from *The Satanic Bible* to support a point he is arguing with the words, "Other quotes from LaVey's own pen in *The Satanic Bible* reiterate this theme." The clear implication of this statement is that because these quotations come from "LaVey's own pen in *The Satanic Bible*," they are authoritative; thus, there can be no further discussion of the issue. Toward the end of the same essay, Nemo also asserts that,

> We have a bible. We have a *pro-human* dogma. We have a church. We have a tradition. We have ceremonies and rituals. We have a High Priestess.

In other words, with respect to the theme I am pursuing here, Nemo is asserting that CoS has an authoritative scripture, dogma and tradition which support his argument. And it is obvious that Nemo regards his appeal to CoS *tradition* as stronger than direct appeals to science or common sense, which were the touchstones of LaVey's philosophy.

Finally, I found it interesting that one of the accusations leveled against non-CoS Satanists in Nemo's "Recognizing Pseudo-Satanism" essay was that in such groups, "The words of *The Satanic Bible* become twisted and distorted until they no longer have useful meaning!" Furthermore, in his "Satanism Needs an Enema!" essay, the same writer exclaims,

> I am calling for a closing of the ranks and a throwing out of the heretics. I am asking for the Purge! I am asking for a *reverse* Inquisition.

Both of these sets of passages-the first quoting *The Satanic Bible* to make a point and the second accusing heretical breakaways of warping *The Satanic Bible's* meaning (even going so far as to call for an "Inquisition" against heretics within the ranks!)-exemplify all-too-familiar patterns found in the theological conflicts of traditional religions like Christianity.

Quoting *The Satanic Bible* to legitimate a point of argument is not, however, confined to representatives of the Church of Satan. The so called "Xloptuny Curse" is an interesting example of how some of the "heretics" have turned the message of LaVey's writings to their own purposes. A short essay on "The Xloptuny Curse," written by Joe Necchi, was posted on the official website of the First Church of Satan in the summer of 2000. (The First Church of Satan-FCoS-is a newer Satanist organization founded by a former member of CoS whose brand of Satanism is very close to *The Satanic Bible*.) The text discusses the circumstances of a seemingly effective suicide curse that was leveled by Lord Egan, founder/leader of the FCoS, against Xloptuny (John C. Davis), an internet pugilist and member of the CoS. Less than a year before Davis blew his brains out, Egan had cursed Davis, specifying in a public, online communication that he would die by shooting himself.

The passage I would like to focus on for my present purposes is where Necchi remarks,

> What is interesting, however, is the way in which some have predictably tried to rationalize Xloptuny's suicide as a Yukio Mishima-inspired act of heroism. Ironically, those trying so hard to canonize Mr. Davis thusly now have decided to

> conveniently ignore the book they are always waving about like a black flag at most other times: *The Satanic Bible*. In this sense, we see that many Satanists really behave exactly like Christians: they follow the precepts of their religion when it's easy to do so, when it suits them, but are quick to abandon them when it really counts.
>
> Page 94 of *The Satanic Bible* specifically states: "Self-sacrifice is not encouraged by the Satanic religion. Therefore, unless death comes as an indulgence because of extreme circumstances which make the termination of life a welcome relief from an unendurable earthly existence, suicide is frowned upon by the Satanic religion." There is little ambiguity in this passage. As there is no reason to believe that Xloptuny was in "extreme circumstances which make the termination of life a welcome relief"; he died as a traitor to the Church whose cause he so often trumpeted, the defense of which he used as a rationale for his often black and bilious attacks on his enemies. Apparently "the great Dr. Anton LaVey's" words meant little or nothing to John C. Davis when he arrived at the moment of truth.

Here again we see *The Satanic Bible* being quoted as an authoritative document in a manner similar to the way sacred texts are quoted in comparable conflicts within other religious traditions. In other words, "The Xloptuny Curse" is yet another example of how *The Satanic Bible* functions as a quasi-scripture within the Satanic community.

Almost all Satanists would deny that *The Satanic Bible* is an "inspired" document in anything like the sense in which the Christian Bible is regarded as an inspired book. Interestingly, however, there are a few individuals-most notably Michael Aquino, a former CoS leader and founder of the Temple of Set-who *would* regard this book as inspired. For example, in the relevant chapter in his history of the Church of Satan, Aquino asserts that:

> The *Satanic Bible* [clothes] itself in the supernatural authority of the Prince of Darkness and his demons. Less this element, the *Satanic Bible* would be merely a social tract by Anton LaVey-not High Priest of Satan, but just one more 1960s'-counterculture-cynic atop a soap-box.
>
> The substance of the *Satanic Bible* therefore turns upon Anton LaVey's sincerity in believing himself to be the vehicle through which the entity known as Satan explains the mysteries of mankind's existential predicament. To the extent that he did, the *Satanic Bible* deserves the dignity of its title ...
>
> Despite the haphazard nature of its assembly, ... we may therefore consider the *Satanic Bible* in its totality not as argumentative, but as inspired writing. Thus it assumes an importance by its very **existence**, not just by its content. (Aquino 1999, p. 53)

Although Aquino's position would be rejected by most other professing Satanists, something approaching this position seems to be unconsciously informing their attitude toward *The Satanic Bible*.

Conclusion

Anton LaVey's primary legitimation strategy was to appeal to the authority of science, specifically to the secularist world view derived from natural science and to an animalistic image of the human being derived from the Darwinian theory of evolution. In light of his radically secularist legitimation strategy, it is ironic that his organizational successors have subsequently attempted to legitimate their positions by appealing to LaVey as if he had actually been some kind of "Black Pope," and to *The Satanic Bible* as if it was truly a diabolically-revealed scripture. It seems that being raised in a religious tradition that locates the source of authority in religious figures and sacred texts creates an unconscious predisposition that can be carried over to other kinds of persons and books-even in the unlikely context of contemporary Satanism.

Outside the institutional bounds of the Church of Satan, modern Satanism became a loose, decentralized movement that coheres as a distinct religious community largely by virtue of participants' adherence to certain themes in the published words of Anton LaVey, particularly in *The Satanic Bible*. Despite this volume's patchwork quality and haphazard genesis, it came to play an authoritative, quasi-scriptural role within the larger Satanic movement. Unlike members of the Church of Satan, however, non-CoS Satanists felt free to criticize and even to reject aspects of the LaVeyan tradition by appealing to the authority of rationality-a criterion of legitimacy LaVey himself put forward as the very basis of Satanism. Thus, in terms of this criterion, non-CoS Satanism is closer to the spirit of LaVey's philosophy than the contemporary Church of Satan.

Notes

1. The basis for the current article is a paper on "The Satanic Bible" presented at the International CESNUR Conference, "Minority Religions, Social Change, and Freedom of Conscience." Salt Lake City and Provo, June 20-23, 2002. Also, certain parts of this article have been adapted from sections of my earlier article, "Who Serves Satan?" (Lewis 2001)

A special word of thanks to Satanists who provided me with thoughtful feedback on earlier drafts of this paper, particularly feedback from several members of the Obsidian Enlightenment and the Temple of Lylyth. One comment of particular note was that the social organization (or, perhaps more appropriately, *dis*organization) of modern Satanism cannot accurately be characterized as a "movement," "community" or "subculture." I have nevertheless used these terms throughout for lack of more adequate terminology. Another comment was that "conversion" is not appropriate in the context of Satanism. Again, however, I left this term in the article for lack of a better word. Finally, I was informed that Satanists prefer to refer to their community as the *Satanic* community (movement, subculture, etc.) rather than the *Satanist* community; I have tried to adhere to this convention throughout the present article.

2. “New Religious Movements...articulate themselves, often with a popular fluency, in the discourses of the natural sciences and seek to justify their beliefs by means of para- or pseudoscientific investigation or argument.” (Sentes and Palmer 2000)

3. Although the Raelian Movement is very different from Satanism, this particular UFO religion similarly appeals to the world view of secular science for its legitimacy and, like Satanism, attacks other religions as unreasonable because of their lack of a scientific basis. (Chryssides 2000; Sentes and Palmer 2000)

4. Information on foreign language editions courtesy Peter H. Gilmore, High Priest of the Church of Satan.

5. 110 (almost 80%) of my respondents were North American. Because European Satanism is a somewhat different phenomenon, one should be therefore be cautious about making inferences to European Satanism based on my survey findings.

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Prime-time Satanism: rumor-panic and the work of iconic topoi (Selected Excerpts)

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The full paper is available at http://vcj.sagepub.com/cgi/content/abstract/4/1/93

…The story of the Satanic rumor-panic of the late 1980s and early 1990s begins with the comic-book rhetoric of *The Satanic Bible* – or more to the point, its *cover*.

…On the night of 30 May 1966, Anton LaVey ceremoniously shaved his head with a straight razor to 'leave the world of the descendants of Adam', guilt-ridden and sullied by original sin (Barton, 1990: 82). This gesture was part of a rite of passage that was assembled from various texts that ostensibly chronicled the rituals of the Yezidi, an Islamic sect of 'devil worshippers' who searched for a series of secret, subterranean caverns and rivers that flowed into Hell. LaVey, convinced that 'man needs ritual and dogma', chose the Yezidi rite to mark what he called 'year one, *Anno Satanis*', the first year of the reign of Satan and the opening of the United States' first Satanic church (LaVey, 1969: 44). The opening coincided with *Walpurgisnacht*, the eve of May Day that has 'been memorialized as the night that all demons, spectres ... and banshees would come forth and hold their wild revels' (LaVey, 1969: 97).

The opening of the Church of Satan was, according to LaVey, the logical outcome of the weekly meetings of his 'Magic Circle', a group of friends who met in LaVey's black Victorian home (the 'Black House') in San Francisco to dabble in the occult. An adept of Aleister Crowley's brand of 'magick' and other occult traditions (see Crowley, 1997), LaVey claimed that it was time to use magick to 'break apart the ignorance and hypocrisy fostered by the Christian churches' by establishing his own church (Barton, 1990: 9). Although the opening was not heavily reported in the press, LaVey and his followers made a concerted effort to publicize the church, an effort that would prove, in the end, extremely successful. LaVey staged a 'Satanic Wedding' that was reported worldwide, followed by a Satanic Baptism of his 6-year-old daughter, Zeena (Barton, 1990: 15–31). Because of these widely reported events, as well as the wildly successful film about a young woman bearing the Devil's son, *Rosemary's Baby* (directed by Roman Polanski, 1968), LaVey and his followers proved to be good copy for the press. LaVey and his church were featured in local newspapers across the country, as well as in a number of high-profile magazines such as *Time*, *Newsweek*, *Cosmopolitan*, *Seventeen* and *Look* (Barton, 1990: 24–5).

Today the activities of the Church of Satan have fallen far from public view. Despite his immense popularity in the 1970s, LaVey's death in October 1997 received little more than an extended news service obituary circulated in a number of regional newspapers. Having claimed to have once been a lion tamer and circus performer, a carnival hypnotist and magician, a police photographer, an accomplished organist, and an on-call ghost-buster, LaVey's love of spectacle and notoriety was no secret, and the irony of his inconspicuous death goes without saying. What has survived LaVey, however, is the iconic existence of his

international bestseller, *The Satanic Bible*, and as I argue later, a widely recognized representation of occultism as a visual idiom – a kitschy, garish, '60s go-go brand of occultism that, in terms of popular memory, outrivals the rhetorical contributions of all of 20th-century occultists combined.

Judging a book by its cover: *The Satanic Bible*

LaVey's status in the popular imaginary is secured by *The Satanic Bible*, an average-sized paperback that helped to set a new system of occult imagery into motion. Although there were a number of popular occult books in the 1970s (especially those which concerned astrology), none received as much attention and notoriety as *The Satanic Bible*. The origin of the book is an excellent study of the logics of fetishism, as the dialectic of mystification and demystification is carefully deployed in its marketing: although the title and packaging of the book betoken an alignment with the supernatural powers of darkness, the philosophy contained within its pages is a secular individualism that dismisses any belief in the existence of a deity – good, evil or indifferent. The book is prima facie ironic insofar as what it contains has little to do with demons or forbidden knowledge.

Two years after the establishment of the Church of Satan, LaVey had written a number of polemical essays and screeds that he assembled into a mimeographed packet of colored paper, dubbed by church members 'the rainbow sheets'. These sheets proved useful at the end of 1968 when Peter Mayer, an editor at the mass paperback publisher Avon Books, contacted LaVey about a book project. Mayer had heard of LaVey's church in the popular press, and in the wake of the success of occult fiction and film in the mid- to late 1960s, he concluded that a Satanic bible penned by the already notable LaVey would sell very well. Mayer was right (Aquino, 1999: 52).

A former friend of LaVey and fellow Satanist, Michael Aquino (currently leader of his own Satanic church, The Temple of Set), recalled that the problem that LaVey confronted with Mayer's offer was that he did not have enough written content 'to produce a sufficiently-fat paperback' (Aquino, 1999: 52). Aquino claims that as the deadline approached, LaVey resorted to plagiarizing a section from a little-known racist-tract book titled *Might is Right*, penned by Arthur Desmond under the name of Ragnar Redbeard, in 1896 (Aquino, 1999: 54; also see Redbeard, 1999).7 Aquino further claimed that LaVey hurriedly appended a number of occult rituals to the end, and the collection went to press in December 1969. In January 1970, *The Satanic Bible* was published. Since that time the paperback version has been through multiple reprintings and has sold close to an estimated 700,000 copies (Gilmore, 2001, personal communication).

In general, *The Satanic Bible* can be divided into two parts. In a how-to manner, one part presents a number of rituals to be performed by the Satanist and details the sorts of materials he or she should acquire, a simple rehash of the directives of ritual magicians found in books like Aleister Crowley's *Magick: Elementary Theory* (1997: 47–116). The other, more substantive part of the book advances a strident libertarianism reminiscent of Ayn Rand's 'Objectivist'

philosophy, which touted the 'virtues of selfishness' in books like *The Fountainhead* and *Atlas Shrugged* (in fact, in an interview with the *Los Angeles Times*, LaVey remarked that his 'religion' was 'just Ayn Rand's philosophy, with ceremony and ritual added'; Ellis, 2000: 180). The 'Nine Satanic Statements' that appear at the head of the book reflect the rational self-interest of Objectivism and serve as an apt summary of the philosophical contents of the book…

The idea of Satan has been resignified by LaVey to represent the essence of human nature, and Satanism is offered as a philosophy of playful individualism that is better equipped to cope with this essence than Christianity.

In light of the nine statements' similarity to Objectivism, the philosophy espoused in *The Satanic Bible* is neither offensive nor surprising, as it is an obvious distillation of ideas common among members of the United States counter-culture in the 1960s. As Aquino (1999) aptly observes:

> [*The*] *Satanic Bible*, while exposing [the] scam [of justifying political prescriptions with divine authority], nonetheless drinks at the same well by clothing itself in the supernatural authority of the Prince of Darkness and his daemons. Less this element, *The Satanic Bible* would be merely a social tract by Anton LaVey – not High Priest of Satan, but just one more 1960s-counterculture-cynic atop a soap-box. (p. 53)

Aquino implies that the formal characteristics of the book and the mystifications of its packaging as 'Satanic' have more to do with its commercial success than its actual content. It is not surprising, then, that LaVey himself divests *The Satanic Bible* of possessing the 'secret' content typical of the books in the occult tradition. True to the prima facie expectations we have for occult and new age books, LaVey opens *The Satanic Bible* announcing a demystifying intent. However, the demystification is one that goes against the typical proposal of a new vocabulary or the discovery of new, transcendent truths:

> This book was written because, with very few exceptions, every tract and paper, every 'secret' grimoire, all the 'great works' on the subject of magic, are nothing more than sanctimonious fraud – guilt-ridden ramblings and esoteric gibberish by chroniclers of magical lore unable or unwilling to present an objective view of the subject. Writer after writer, in efforts to state the principles of 'white and black magic,' has succeeded instead in clouding the entire issue so badly that the would-be student of sorcery winds up stupidly pushing a planchette over a Ouija board, standing inside a pentagram waiting for a demon to present itself ... in general making a blithering fool of himself in the eyes of those who *know*! (LaVey, 1969: 21)

Apparently, those who *really* know occultism know that *the secret is that there are no secrets*. This brand of demystification denies any content to the occult tradition, refiguring centuries

of revealed knowledge as an aesthetic contrivance, a form of human myth-making and fantasy that appeases a human need for ritual. 'Herein you will find truth and fantasy', avers LaVey (1969). 'Each is necessary for the other to exist; but each must be recognized for what it is' (p. 22). For LaVey, truth, as much as fantasy, is entertainment.

Unlike its content, the packaging and formal characteristics of *The Satanic Bible* are unique, and the book's importance as an element of occult discourse has much more to do with its uniqueness as totem or a fetishized object in popular culture than with its 272 pages of directives. With LaVey's remarks about the fantasy function of his bible in mind, one is drawn to the style of the book – which is written in an obvious tongue-in-cheek manner – and more significantly to its noteworthy cover. The front of the popular paperback edition features a minimalist design, the title and author in a simple white font on a completely black background. Underneath the text appears the 'Sigil of Baphomet' in purple, which is the representation of a goat head, contained by an inverted pentagram or encircled star (see Figure 1). Each point of the pentagram accommodates the goat's horns, ears and chin. Around the pentagram and goat are two circles in which appear the ubiquitous occult symbols – Hebrew characters – spelling 'Leviathan'. The back of the paperback is equally striking. Over a black background appears a photograph of LaVey, his glaring eyes, bald head, and meticulously groomed goatee encircled by a large Sigil of Baphomet, such that he appears horned.

In most contemporary depictions of Satanism in books and television programs, the cover of *The Satanic Bible* is often presented as a visual surrogate for the practice of Satanism, and sometimes for the whole of occultism. This focus on the cover marks a formal mystification that models the logic of commodity exchange in late capitalism: the focus on the book's cover is an erasure of its content, an eclipse of the book's use-value by its sign- and transaction-value. A typical example of this kind of commodity occultism is found in a video program, popular among charismatic and evangelic Christian groups, titled *Devil Worship: The Rise of Satanism* (1989) In the opening segments of the video, LaVey and the Church of Satan are introduced through a series of shots in which *The Satanic Bible* frequently appears. A woman with a British accent narrates the imagery over a characteristically 'creepy,' synthesized soundtrack (see Table 1). The final comment in these series of shots illustrates how *The Satanic Bible* is rendered into a visual fetish, its contents ignored and deliberately mystified in order to promote a Christian message of redemption: Although it is the case that *The Satanic Bible* attacks the notion of purity as an impossible ideal, it is not the case that the book categorically opposes 'goodness' and 'selfless behavior', nor is it the case that the book forwards a belief in the supernatural. In the video presentation, the focus is on the formal aspects of the book at the expense of its actual content.

The success of the cover of *The Satanic Bible* as a totem, of course, depends on a general cultural knowledge of the signifiers of evil, which LaVey used to create a rhetoric of mystery, as well as a rhetoric of irony premised on the need of imagery for code. The ability to separate a signifier from its signified, which is best exemplified by the image as a form in

need of interpretive codes, is the logic behind the secrecy of occultism: what one sees is not necessarily what one gets, as dissimulation is a basic element of all occult organizations (e.g. the Freemasons). Thus the erroneous accounts of the book's content mean that its packaging is doing exactly what it was intended to do: the work of fetishization and consequent mystification, the creation of a sense of mystery that can only be dispelled by purchasing and reading the book. The notoriety and power of *The Satanic Bible* as a totem is derived from the purposively misleading connotations of the signifiers that comprise it: the dark, minimalist composition of its front cover, LaVey's characteristically devilish appearance on the back cover, the humorously bombastic style of its text, the word 'Satanic' in the title, and other elements collectively connote 'evil'.

In light of the rumor-panic of the late 1980s and early 1990s, however, LaVey's playful attempts to resignify highly connotative signifiers of darkness and evil as 'kitsch' failed, for his church was later plagued by accusations of ritual murder, child abuse, and other occult crimes. In other words, although he was the architect of a successful Satanic spectacle, LaVey was incapable of *controlling* that spectacle once it was released into the popular media and, by extension, the popular imaginary.

LaVey's inability to control the meaning of the imagery that he created can be explained in reference to the ontology of the image: because images need contextualization for their meaning, they are more easily detached from primary or original contexts and *moved* to others that supply alternative codes (see Barthes, 1985: 3–62). I term this ease of movement the 'mobility of image'. The mobility of image refers to the simple transaction of visual abbreviations among different, multiple texts (films, television programs, books, and so on), enabled by formalization and furthered by repeated transaction or use. In relationship to what I have been describing as a visual abbreviation or trope, mobility refers to the ease with which an image, such as one that contains the Sigil of Baphomet (Figure 1), is wielded to mean different things in different contexts. The less ambiguous or discrete the image, the less mobile it will be (e.g. an image of an elephant is much less mobile than a strange symbol, like the Sigil of Baphomet). Hence the mobility of the image does not only refer to the fact that images are discrete and can thus be moved and recontextualized, but that they can be assigned radically different meanings in the service of a given representation. From a rhetorical perspective, the mobility of the image is analogous to what rhetoricians refer to as a *topos* (or *topoi* in plural). While scholars disagree about what *topoi* meant for ancient rhetoricians, today the term generally refers to both 'the stuff of which arguments are made and the *form* of those arguments' (Lanham, 1991: 152, emphasis added). If one substitutes 'argument' with 'representation' in this definition, then the mobility of image is synonymous with the idea of a visual or iconic *topos*. The perfect example of visual *topoi* in television production is 'stock footage', fragments of films or other media texts that are made to signify a number of different things depending on their contextualization.

In addition to the cover of *The Satanic Bible,* an excellent example of the mobility of Satanic imagery is the use of a 1969 documentary on the Church of Satan as stock footage. Examining this film as it moves through a number of televised representations helps one to observe

better how Satanism was deployed as a collection of visual abbreviations that were recycled, time and time again, into new representations. Through the mapping of this stock footage, the rhetoric or suasive movement of rumor-panics is shown to depend on the reality effect of the image (that is, that pictures 'do not lie' and that 'seeing is believing'), and at a more basic level, on the movement toward the sign-value typical of commodity fetishism. In the popular imaginary, the intentionally humorous and wildly entertaining rituals created by LaVey for this documentary have been resignified to serve as factual and incontrovertible evidence for the existence of blood sacrifice…

V. Symbol and Time

The Brimstone Symbol in the Satanic Bible

from alt.satanism, 1999

Q: In LaVey's Satanic Bible, there is a symbol above the Nine Satanic Statements: does anyone know the meaning associated with it?

A: The only other place I have seen this symbol is a pendant in an occult magazine, in which it was listed as "Destroy/Confuse The Enemy." Past that, your guess is as good as mine. It's the alchemical sign for "Brimstone" [aka Sulfur – Ye Sat. Ed.]. Other than this decorative appearance in the _SB_, it also appeared on the original C/S letterhead, but had no significance other than its obviously traditional one.

The original Church made available for awhile a large selection of custom-made baked enamel on brass amulets, among which was a "Brimstone" one for people who felt like being more subtle than the Baphomet.

Among the amulets was one for "Knowledge", which had a cross-shaped design of thin lines, each encircled with spirals. When I once asked Anton about the design, he said that he had adapted it from TV-set "rabbit ears" on the premise that anyone idiotic enough to buy an amulet to obtain knowledge instead of going out and studying for it was only suited for sitting in front of a TV set and having his mind stuffed by it, hence the C/S was just giving the amulet purchaser better reception.

Can't argue with *that* logic! :-)

Long after this ASLV design ceased to be sold within the Church, it continued to exist as uncredited, pirated amulets (the gold, potmetal kind) sold in occult shops. I think it's still widely available today, and still probably sold to many knowledge-hungry people who wonder why their TV pictures are suddenly sharper. Black Magic strikes again!

Michael A. Aquino, Ph.D.

The Satanic Calendar

❖The Individual's Own Birthday

- Walpurgisnacht (Walpurgis Night): April 30
    - Midsummer's Eve (Summer Solstice): around June 21
        - Satanic Revels: around August 1-2
    - Autumnal (Fall) Equinox: around September 22-23
- Hallowe'en (All Hallows' Eve): October 31
    - Winter Solstice: around December 21-22
        - Satanic Revels: around February 1-2
    - Vernal (Spring) Equinox: around March 20-21

These are all derived from the chapter "Religious Holidays" and are sized and outdented in order of prominence, tag cloud style. Walpurgisnacht and Hallowe'en together with the "legendary Satanic Revels" seem to fall on the cross-quarter days of the year: around 5 ½ weeks after the solstice or equinox. These days were originally derived from the Gaelic fire festivals.

There is a passing reference to Walpurgisnacht being the "grand climax" of the Spring Equinox, so that term *might* also be applied to the "Satanic Revels" and Hallowe'en. It could be derived from the fact the solstice/equinox is the beginning of a season, and so the cross-quarter days are the "climax" (also roughly the midpoint) of the season. More research is warranted on that phrase.

The Church of Satan's Year Reckoning

When Anton Szandor LaVey founded the Church of Satan on Walpurgisnacht (April 30) 1966, he declared it the Year One *anno satanis;* written as I A.S.

Years before 1966 are referred to by their "vulgar" year with the suffix C.E./c.e. (common era) or e.v. (*era vulgaris*). Church of Satan years begin and end on the same days as the C.E. year.

To convert C.E. into A.S., subtract 1965 from the C.E. date and express using Roman numerals. Example:

2007 C.E. – 1965 = XLII A.S.

VI. The Command To Look and Angularity

"The Command to Look"

Stephen E. Flowers, Ph.D.

Reprinted from *Runes* #IV-3, Order of the Trapezoid, 1986[1]

In the Charter of the Order of the Trapezoid, I read that one of Anton LaVey's primal source works for the principles underlying the Law of the Trapezoid and hence the Order itself, was a book by William Mortensen: *The Command to Look.* I had never seen nor heard of this book before, so I set out to find it. I was on the track of the Trapezoid, which is sometimes an elusive trail. As I began looking, I soon discovered that *The Command to Look* was no arcane Black Book, but appeared in the University of Texas card catalog as a book on photographic techniques. My interest waned slightly. Besides, the only copy was in the Humanities Research Center, which is also home to much of Aleister Crowley's personal library. That always means red tape. I put off my quest for a few weeks.

Weeks turned into months before I moved myself to take up the trail again. After finding the right collection on the right floor, and after sitting through the required slide show on how to handle rare items in the collection. After the librarian asked "Are you sure you want to do this?," I knew I was on to something.

I was shown to a private reading room where I finally got the book—presumably dug out of some unseen vault. It was laid before me in a plexiglass "cradle", which is to prevent damage to the tome. What did I see? There on the cover of a small book, I was confronted by the face of a baby looking like a refugee from a Norman Rockwell painting. The librarian sarcastically remarked, "Looks **real** interesting !"

Since I had gone that far, I opened the book, I did not now expect much. But I was very much surprised. *The Command to Look* is indeed a treasure trove of the Black Art, and the ideas contained in it should be made available to the Order not only on historical grounds, but also on the basis of their practical magical value.

Theory

Mortensen insists that the main premise of the Command to Look (CTL) is closer to pure **showmanship** than anything else. The formula is threefold:

1) The picture must, by its mere arrangement, make you look at it (**impact**)
2) and, having looked, **see**! (**subject interest**)
3) and, having seen, **enjoy**! (**participation**)

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[1] This essay is also contained in *Black Runa*, a collection of Dr. Flowers' writings for the Order of the Trapezoid, published by Runa-Raven Press, P.O. Box 557, Smithville, Texas 78957.

All three of these elements must be fully activated before the artist—or magician—can be said to have successfully "commanded to look". All three, however, work in such rapid succession that it is almost always effected unconsciously with regard to the viewer. Therefore the artist must carefully formulate his images to work efficiently in all three elements.

The first element—**impact**—is psychically coercive. Its function is entirely one of the shapes or patterns the viewer sees. It forces the viewer to pay attention to the image. This initial force, which Mortensen calls "the pictorial imperative", is the force necessary to overcome the natural inertia of attention which holds most humans in a more or less constant grip.

According to Mortensen, **impact** is purely biological in effect. It is primarily dependent on shapes or patterns that serve as stimuli signaling **danger**. These fear-arousing patterns must have their psychic models stored in the forms within the "racial memory" or, to use the Jungian term, "collective unconscious" of humanity.

Mortensen identifies four basic types of pictorial patterns that have the ability to cause this reaction:

1 The **diagonal**, e.g. the lightning bolt = something that moves swiftly with determination
2 The **S-curve**, e.g. the snake (something that approaches in a **slithering** fashion) or the curves of the body (especially female = "the line of beauty")
3 **Triangle** combinations, e.g. a blade, sharp points, or teeth (= the threat of **sharpness**)
4 Compact **dominant mass**, e.g. large animal or trapezoid (= massive block in one's path)

Again it can not be overemphasized that these patterns are purely formal and have nothing to do with the dominant themes of the images. For example, if one drew the outlines of the basic contrasts in a black and white photograph and examined them in a purely geometrical way, the "pictorial pattern" would be obvious. More than one category of pictorial patterning can be present in any given representation as well.

The second element—**subject interest**—must now be able to "deliver" what the successful application of the pictorial imperative has promised. Many images, or magicians, may command to look, and then be quite unable to hold the attention they have attracted.

This is done through the actual subject of the image, moving from the external form to the internal essence of the thing. According to Mortensen, in order to hold the attention—in order to make the viewer **see**—he or she must at once be able to **recognize** something basically and essentially compelling about the subject.

For all practical purposes, this **recognition** must occur simultaneously with the **impact**. Therefore the types of **subject interests** must have as broad an emotional appeal as possible.

Mortensen cites the great showman, Cecil B. De Mille, as saying that the formula for box office success is to have a film dealing with sex, sentiment, religion, and sport. Mortensen reduces this somewhat to three subject themes: **sex**, **sentiment**, and **wonder**. It is Mortensen's contention that their compelling nature make them the most effective imagematic themes in the CTL.

The sex-theme seems to dominate; it certainly does in Mortensen's own work. In commenting on the gender of the subject of the sex-theme image, Mortensen says: "It is interesting to note that women are just as much attracted to the theme of sex when presented in the form of the female nude as men are. Their attraction in this case is vicarious, rather than direct. Their pleasure comes in **imagining** themselves placed in a situation where they would receive the same admiration that goes out to the theme of the picture." (p. 37)

The sentiment-theme is usually effected through the softer aspects of sex, children, hardships of humble life, domestic life, animals, landscapes, national pride, glamour of the past, etc.

The wonder-theme is quite broad and covers the areas of unknown, uncertain, mysterious things, as well as themes of the supernatural, the macabre, etc.

Themes can, of course, be effectively mixed. Some permutations, such as "sex + wonder", might be more immediately effective than "sex + sentiment", but as with all forms of communication, it would seem that knowledge of one's potential "target audience" is the essential variable.

It should be obvious that the effective use of the CTL is largely dependent upon the æsthetic compatibility of the nature of the **impact** pattern and **subject** matter. Interesting mixtures are also possible here.

The third element of the CTL-formula is **participation**, the element that causes the looker to **experience**—and thereby enjoy—what he or she is seeing. This is done, according to Mortensen, by drawing the viewer's attention into the image by means of lines—geometrical alignments—that cause a movement of those attention patterns in accordance with the **impact** and **subject** matter of the image.

Mortensen comments that the eye of the looker will naturally move along contours and outlines, and that such geometrical guides should be provided by the image-maker in ways compatible with the **impact** lines and the **subject** matter. This is what he would call "confirming forms".

The image-maker must, with this third element, confirm the promised subject matter after having "commanded to look" in the first place with an almost pure "shock element".

Practice

There are at least three ways to apply the principles of the CTL (1) in the creation of graphic or spatial images (e.g. photographs, drawings, paintings, rooms, chambers, etc.), (2) in Lesser Black Magic, and (3) in Greater Black Magic.

The first application is obvious and primarily what Mortensen had in mind. The work of Edward T. Hall, e.g. *The Hidden Dimension, is* a valuable supplement to the CTL in this regard. Of course the design of a Trapezoidal Working Chamber could not ignore these principles either.

In reading Mortensen's book the Black Magician probably could not escape the feeling that these principles could be applied outside the context of the graphic or spatial arts.

If indeed these principles are "biological" or part of the "racial memory", could they not be employed when the Black Magician considers how to present himself or herself when working Lesser Black Magic? It seems that the CTL contains a comprehensive theory on how

to get—and hold—the attention of someone on an unconscious level. What, then, the Black Magician does with that attention is another matter. When one looks around, however, it is clear that the CTL is being employed by a variety of individuals, both consciously and unconsciously, all the time.

Finally the CTL can be used in Greater Black Magic. The Black Magician can use its principles to impress more effective images within the subjective universe and thereby have a greater or deeper effect in the objective universe. Also any objective manifestation of this process—in an objective image constructed according to CTL principles—will be a more powerful tool in effecting Greater Black Magic.

This is where the Law of the Trapezoid comes in. If we analyze the Seal of the Order, we will see a (Grand) Masterful application of CTL principles: the "swiftly moving diagonal" at its center (the head of the *tcham*-scepter), the "threat of sharpness" throughout (note especially the interlockings of the numerals with the angles of the pentagram and the "W" at its nether point), and the "dominant mass" implicit in the trapezoid itself.

The Black Magical applications of the CTL seem virtually boundless, and it is to the credit of Anton Szandor LaVey, first Grand Master of the Order of the Trapezoid, and perhaps the greatest magical genius of this century, that he was first able to extract the practical magical applications from Mortensen's æsthetic theories.

The Occult Institute of Technology and Angular Environments

Don Webb

I am a Left Hand Path Philosopher, not a mathematician...
— Old OIT adage

History 1985-1992

The Occult Institute of Technology (OIT) has a long history within the Temple of Set. To fully answer the question of what OIT is all about we need to look at the history of OIT, for within its history you can glimpse what it is and what it does.

In 1985, I opened the National Satanic BBS System—the first openly Satanic BBS of its type seeking a national non Setian/Satanist audience. I ran it off a Commodore 128 with less than a meg of memory. Given its limitations, the system was extremely successful and provided clear and accurate information on the Left Hand Path during the height of the "Satanic Scare" of the 1980's. As I wrote articles for the system and communicated with its callers one of the topics that kept surfacing was the interface of technology and magic. It was from this period of gestation that I changed the name of the National Satanic BBS to the Occult Institute of Technologies National Satanic BBS or OIT-NSBBS.

I operated the system under this moniker until the late 1980's. It was also during this time that I came to focus more and more of my personal magical through a pseudo technological paradigm. I began to enlist the aid of various technophiles who were not members of the Temple of Set proper in developing some of the magical concepts that had been aroused within me through the magical and technical paradigm. I called this techno-magic. At various times I was working with IBM techs, mad lab gurus, hackers and individuals from other disciplines such as sociology, psychology, mathematics and the like. I presented to them ideas, theories (all based upon my ever-broadening Understanding of the Law of the Trapezoid) and received from them technical assistance and feedback as to possible underlying schemata (if any at all) that could be at work within the techno-magic concepts I presented. Tonal angularity, neuronic tracing, pi and phi ratioed electrical magnetic resonance, multi-screen setups...all found a home within the structure of OIT and all were Understood within the paradigm of the "Law Of The Trapezoid." The highlight of this period was my Recognition as a Master within the Order of the Trapezoid—a distinction that I still carry with the greatest personal Honour to this very day. In 1991 OIT received the distinction of being made a Lodge within the Order of the Trapezoid. We had come a long way from a tiny C128 BBS system.

What did we gain between 1985 and 1992? Much of that answer can be found in the archival section of the main OIT World Wide Web Site. However, a few generalizations may be drawn.

The "Law of the Trapezoid" is valid no matter what the form of the issuing agent.

That is, the power of the angles retains their characteristics—as described by the Law of the Trapezoid—no matter the form of the angle. Whether it be visual, audio or electrical field, the Law stands and manifests the same polaric properties over any individual who may come into the proxemics of its influence. The implications of this are enormous for it allows the knowledgeable Initiate to employ a total angular environment within a ritual setting.

To fully understand this we have to examine what is a number? This is germane to this discussion for when we are talking about angles we are also talking about numbers. Through mathematics we describe some of the properties of an angle—this point is half the distance from *that* point etc. But also, we need to realize that a number is a symbol, a representation of a complex of ideas. In the case of the "Law of the Trapezoid" we are talking about a polaric perceptual construct within consciousness. This is the "Command To Look": one does not have to like what one sees, but one is forced and cajoled into *looking*, so the perception within the angular environment falls to one extreme or the other as predicted by the "Law of the Trapezoid."

Now, as I have already stated; the mathematical symbols which represent the angles describe certain (but not all) properties—but what are these properties? And in what manner can they possibly cross over into differing formats while maintaining their validity and integrity within the "Law of the Trapezoid?" This is not too difficult a concept to address so I'll touch upon it. If I can have an abstract concept of a whole (in this case a line) and then be able to partition that whole into halves, or take parts of other wholes and add to my first whole it is only feasible that I can devise a formula through number which represents that process. Basic and simple.

Now, we know that a line is infinite (for all practical purposes) and when we speak of it as a whole, it is really only an imaginary partition we have made for our own benefit. We have changed the manner in which we have perceived the line and now we can do things with it. But, the major point is that we can describe for instance the Golden Section as having a basic numerical sequence of 3.12...but I can also have a low frequency beat that is 3.12...Duration of the resonant beat is as the line; an imaginary partition of the infinite (for all practical purposes) resonance—vibratory nature—that connects all matter (known and unknown) at its most intimate point of construction, and of which connects all of its various states and synthesis to one another.

So, number the symbol, in the case of the visual angle, describes a specific partition of a larger matrix (the line) which has been noted to cause a polaric effect. Number, the symbol, in the case of the audio angle describes a specific partition of a larger matrix according to the same measurement. Its effects on consciousness have also been noted to fall within the parameters of the "Law of the Trapezoid" and its sub-law—"The Command To Look." What is revealed is that the secret lies within the duration or length of the line, and the duration or length of the beat. As such, it has now become a phenomenon of time. Point A. to point B. all describe a moment, a polarity called the present moment—a stilling of a larger movement which extends out of comprehension forward, and out of perception backward. The stillness must occur for it to become a part of our consciousness and herein lie many Great Secrets.

To sum up, OIT has found that certain specific measurements have causal relations to aspects of human consciousness. "Neuronic Tracing" seems to point out that this is probably due to the actual physical structure of the brain itself. These measurements have to do with the perception of having a beginning and end of specific lengths within very large seemingly inconceivable conceptual constructs such as the "infinite line" of geometry and the resonating, vibratory mechanism of atomic and sub-atomic phenomena that lies within all that is known throughout the universe. What IS interesting is that these "durations" or creating the finite out of what is for all purpose to human perception the infinite, generates effects upon human consciousness whether they are consciously aware of these measurements or not. The effects are summed up within the "Law of the Trapezoid" and "The Command To Look." These measurements are not limited to a single format, but apparently any which can affect the differing sensory input mechanisms of the body human as long as the measurements fall within the proper duration and partitioning relative to the angles they represent.

The causal aspect of their effects is tied up in the "Law of the Trapezoid", but may generally be said to cause "The Command To Look." They focus attention on oneself. The positive *or* negative realization of what one finds is solely determined by the psychological, initiatory, genetic, cultural and intellectual development of the individual. The "Law" only creates the "Command" and does *not* impose an evaluation on what is found. The exact effect produced is a singular experience of the separateness of consciousness—or the ability to view what we call consciousness separate from the mechanism which produces it.

Total Angular Environments

The function of total angularism within the context of a ritual environment is striking. It serves to create a density of the "Command To Look" of remarkable proportions. There exists a danger for the unstable, or for those whose initiatory and intellectual premise is RHP. The intensity of separateness is such that panic reaction must be considered a possibility for those unprepared. For those who are prepared it is an experience of greatest possible revelation in Understanding precisely who and what we are, and with that knowledge what we can Be.

History 1992-1995

After 1992 OIT went through a period of inactivity as a Lodge. However, Lodge Master Whitaker went through this same period re-evaluating the findings of the previous years and began to develop a concept of synchronous resonance as the primary mechanism of Aeonic influence at all levels of Being and noumenal relationships. It was such that after re-emerging into the Temple mainstream in late 1995 that OIT was officially closed during a period of intense personal Initiatory evaluation. Then, changes began to occur within the Temple, and within the Order which clearly made the Remanifestation of the Occult Institute of Technology a reality.

Present Day Premise

OIT is once again a cyberspace presence with its official headquarters being on the World Wide Web located at http://www.dnaco.net/~raensept/. The OIT site is dedicated to presenting the Words of the Magi, information on the Orders of the Magistry, contains the OIT-NSBBS archives and has links to sites relevant to *every* category on the Temple of Set reading list. This site functions to present as much information on the Temple of Set as possible so as to serve as a Gateway.

OIT as a House in The Order of The Trapezoid

The Occult Institute as House within the Order of the Trapezoid is to serve as a "magnetic center" (read your Ouspensky) for individuals who are not members of the Temple of Set. Drawn to the ideas as presented by OIT they will either be drawn to us, or repelled (thus enacting once again the premise of the Law of the Trapezoid). This is the Outer Peristyle aspect of OIT—a Remanifestation of its original external aspect. The Inner Peristyle aspect of the Occult Institute of Technology is to teach a perspective of Initiation through a paradigm of synchronous resonance as the major device common to all our endeavors. To fully understand this aspect you will have to access the resonance papers located at the main OIT WWW site.

This is the formulaic concept of the Inner Peristyle aspect of the Occult Institute of Technology. It is a concept deep in harmonic motions and their effects upon those who come into their influence. I can only urge those interested to access the "Resonance series" of papers to fully Understand the nature of this Work. Those who come to the House of OIT will need to be familiar with the following areas:

- The works of P.D. Ouspensky

    A. *Tertium Organum*
    B. *The Psychology Of Man's Possible Evolution*

- The works of DeLubicz

    A. *The Temple In Man*
    B. *Symbol And The Symbolic*

- *The Command To Look* by William Mortensen

- The Wewlesburg Working

- The following works by Roger Whitaker M.Tr.

    A. The Resonance Series (5 lectures)
    B. Neuronic Tracing And The Physiology Of Angular Prosthesis
    C. Tonal Angularity: Music That kills
    D. Harmonic Proportion In Ritual
    E. All OIT-NSBBS archives

One who seeks affiliation with the House of OIT will aid in the development of angular ritual environments. One should also expect to become involved in the development of matrixes upon which to cast ones consciousness in order to *order* its contents in meaningful ways. The primary tool for this will be the development of a Setian Tarot.

The Future of OIT

The future of OIT is great indeed. Seeking to be a central mechanism for attracting the right types of people for possible and eventual affiliation will in itself create unique opportunities for affiliates. The further development of the Formula of "Within The Synchronicity To Resonate" will eventually emerge as a form of magic in and of itself free of traditional ritualist boundaries.

The Command To Look Principle

Tzeenj, Temple of Psychick Youth

The Command To Look principle states that certain shapes draw the attention and exert a command from the audience to look at them—drawing the eye in so that the person focuses their attention on them, regardless of the actual content of the medium. Four basic shapes are noted as being ideal for this (I don't necessarily agree with the analysis given)

- Diagonal—moving swiftly with determination
- S-Curve—slithering motion or body curves
- Triangle—blade: threat of sharpness
- Dominant mass—block, trapezoid, rectangle: block in path.

Once attention is drawn, the audience may then be predisposed to at least glance at the contents of the medium (of course, the medium may be designed to convey subtler message than its immediate appearance would suggest).

To further draw interest, it's suggested that the content at least touch on the themes of Sex, Sentiment and/or Wonder—ideally conveying some of the depicted experience to the audience—if only vicariously.

The above mentioned shapes can also be used to not only attract the eye but also to direct it to desired areas of the medium.

Excerpts From The Order of The Trapezoid
Mission Statement

…Anton Szandor LaVey ushered the Lovecraftian mythos into the ritual chambers and postmodern culture of the Church of Satan. Seeing the correlation between the "strange angles" of H.P. Lovecraft, and the "negative architecture" described in Lafforrest's Houses That Kill, LaVey formulated the aesthetic function of this geometry in the Greater and Lesser Laws of the Trapezoid, in which certain angles that were harmful to most people, would be beneficial to those who were properly initiated into their mysteries. The latter was visually demonstrated in the photographs of Mortensen's The Command to Look, and verbalized a century earlier when Immanuel Kant likened the experience of the sublime to standing atop a high cliff that simultaneously attracts us to move closer to its ledge and repels us to scramble for safety.

Further inspired by a Lovecraftian tale that introduced the Order of the Shining Trapezohedron among its protagonists, LaVey formed the Order of the Trapezoid within the Church of Satan…

Although LaVey grasped the aesthetic correlates of the trapezoid in Lovecraft, and the Weimar-era expressionism of pre-war Germany… On October 19th, 1983, Dr. Michael Aquino, Magus of Xeper, High Priest and founder of the Temple of Set, took the thought experiment to Walhalla, the inner sanctum of the Wewelsburg Castle in Westphalia, Germany. This was the site where another experiment had gone awry: where the positive aspects of German romanticism—dynamism, life-worship, irrationality, artistic alchemy, and xenophilia—had tragically become the tools of totalitarianism, negative tribalism, and brutal acts committed on a mass scale…

…essence of mysteries represented by a geometric yantra comprised of the nine angles of the trapezoid, and articulated in the formula, Reyntil Runa.

The Black Flame is the central source of the Order… The Black Flame is the dark source and inspiration of the individual's own psyche as a uniquely developing deity; a kindred spirit of the Prince of Darkness. The Black Flame is signified by the ninth angle of the trapezoid, which at a collective level, functions as the central pivot which binds the Order of the Trapezoid to the Temple of Set.

The Trapezoid is the central mystery of the Order… The trapezoid functions to link objective and subjective realities, just as it beckons its initiates to explore worlds where the arrow of time no longer points in a single direction. The trapezoid is a two-dimensional representation of a three dimensional shadow. It is a prism and a gate. Most importantly, it is a mystery.

Comments on the Law of The Trapezoid

R. Whitaker

Of central importance to OIT is the study and cataloging of the subjective/objective impressions and manifestations which occur within an "angular" environment. By the term "angular" I am specifically speaking of the ratios of both pi and phi. These may come in the form of physical planes, frequency ratios (resonant forms), measured electrical field phenomena, and visual representations.

Why are these ratios important? Dr. Anton LaVey summed it up via his LAW OF THE TRAPEZOID which is:

"All obtuse Angles are magically harmful to those unaware of this property. The same angles are beneficial, stimulating, and energizing to those who are magically sensitive to them."

By environment I mean the AREA OF INFLUENCE by which the various representations of the angles (visual, audio, field phenomena) are able to act within.

What exactly happens when an individual enters an angular environment? It is very apparent that a polarity is produced within the individual. This is in essence what the LAW OF THE TRAPEZOID describes. Some are attracted to the environment and others are repelled. Along with attraction comes mental imagery that tries to encompass infinite concepts. Those who are repelled go to the opposite with imagery that has a profound morbid aspect connected to it. Feelings of impending death on a individual and species wide scale, theirs is a finite image. These are generalizations; I have seen extremes with both polarities. The bottom line is that there is an effect produced, no one really understands the actual nature of the effects, nor its boundaries, we will find out.

Most certainly each individual has felt the effects of an angular environment. Many symbols incorporate angular features into their motif, and most certainly we have all felt moved by particular music forms in a manner falling into the above description of what happens in a angular environment. Haunted house phenomena are most common in homes that have many angular shapes both inside and out. Angles produce the COMMAND TO LOOK which then motivates into a polarity which can be predictable. The ability to unlock the secret of the angles will allow a more precise refining of its exhilarating—and thus inspiring—properties is a goal that OIT has been working on with some degree of success. We will continue to refine these findings to create a methodical approach in creating these environments.

VII. Reference

Glossary

Black Mass. Ritual of the church of satan; performed to blaspheme and free the participants from the hold of anything widely accepted as sacred, not just organized religion, as in the traditional Black Mass which is meant as a blasphemy against catholicism.

Command to Look. Title of a photographic treatise by william mortensen in 1937; methods used in lesser magic to enchant your chosen quarry by using certain techniques to arrest their gaze, commanding attention and compliance.

Cui Bono? Latin for “who gains?” what's in it for whom, the assumption being that no one does anything except that which is his/her best interest.

Greater Magic. Ceremonial or ritual magic, performed under specific conditions with certain implements to achieve a directed goal; as opposed to lesser magic or stage magic.

Law of Invisibility. Trick of the brain that allows for something/someone to be overlooked, regardless of visual cues, if the viewer does not expect to see such a thing in that particular setting.

Law of the Forbidden. That which is not meant to be seen or experience holds the most fascination.

Law of the Trapezoid. A recurring magical formation. pyramid with top chopped off. called the frustrum. which because of its inherent dominant mass, acts as a lodestone for overwhelming, sometimes devastating phenomena "angles and spaceplanes that provoke anxiety. i.e. not harmonious with the visual orientation. will engender aberrant behavior, translate: chante." (LaVey, 1976)

Lesser Magic. Applied psychology and everyday enchantments used to achieve desired goals.

Lex Talionis. Law of the jungle or the talon. the natural order where the weak are allowed to perish, the strong survive. darwin's survival of the fittest. fittest.

More of the Same. Useful rule of the thumb for devising a suitable archetype and in dealing with others, providing them with exactly what they expect. often more than what they bargained for.

Psychic Vampire. Term originated by LaVey, now widely used to describe manipulative individuals who drain others of their vital energy, impose feelings of guilts/responsibility, yet fulfill no apparent purpose.

Sex, Sentiment and Wonder. Three general categories which all archetypal images can be divided.

Shibboleth Ritual. Psychodramatic ritual performed in the early days of the church of satan in which the participants take on the oersinas of those they most despise or who cause them problems, thereby exorcising them.

Suspend Disbelief. Willingness to set aside expectation temporarily in order to establish a more conducive atmosphere for magical experimentation.

Ur Song. A set of archetypal vibrations and resonances that since the primal beginnings of music, produce over, often dormant emotional responses.

Fragments Toward an Anton Szandor LaVey Reading List

Assembled (mostly) from a late 1980s Temple of Set reading list and the bibliography from The Compleat Witch

Text in quotes is Anton Szandor LaVey unless otherwise specified: other annotators are "MA" = Michael Aqunio, "SF" = Stephen Flowers

Anton Szandor LaVey's Works

The Satanic Bible by Anton Szandor LaVey. NY: Avon Books #NS44, 1969.
Hardcover edition from University Books, 1972.

The Compleat Witch by Anton Szandor LaVey. NY: Dodd, Mead & Company, 1970.
This book has been republished in paperback under the name *The Satanic Witch* in 1989.

The Satanic Rituals by Anton Szandor LaVey. NY: Avon Books #W359, 1972.
Hardcover edition from University Books, 1972.

The Devil's Notebook by Anton Szandor LaVey. Los Angeles: Feral House 0-922915-11-3, 1992.

Satan Speaks! by Anton Szandor LaVey. Los Angeles: Feral House 0-922915-66-0, 1998.

Satanism

The Satanic Mass by H.T.F. Rhodes. London: Jarrold's Publishers Ltd, 1968.
"A non-hysterical account by a criminologist who has researched his subject well."

Witchcraft: Its Power in the World Today by William Seabrook. NY: Lancer Books #78656, 1968.
"Witchcraft discussed in terms of suggestive psychology."

The Second Coming: Satanism in America by Arthur Lyons. NY: Dodd, Mead, 1970.
"Discusses our Church from an objective standpoint, shows how the media have maligned our Order, and gives concise comparisons with the beliefs of some of the 'Satanic cults'."

The Circus of Dr. Lao by Charles G. Finney. NY: Viking Press, 1935. Paperback reprint: Avon #19190, 1974.
"A tale that tells it all; every human foible is dissected. It is the epic of man's desire and futility: Zarathustra under canvas—an excursion to the highest Llamasery of the Red Monks for those who can read it."

The Church of Satan by Michael A. Aquino. Fifth Edition, 2002. Retrieved November 8, 2006 from http://www.xeper.org/maquino/nm/COS.pdf
History of the CoS from its founding until 1975. Many primary sources and appendices.

Hollywood Babylon (San Francisco: Straight Arrow Books, 1975) and *Hollywood Babylon II* (NY: New American Library, 1984) by Kenneth Anger.

Anger is an underground film maker who became fascinated with Aleister Crowley and with Anton LaVey during the early days of the Church of Satan.

History

A History of Secret Societies by Arkon Daraul. NY: Citadel Press, 1961.
"A fine essay on the subject, with objectivity and much attention to detail."

Occultism

The Morning of the Magicians by Louis Pauwels and Jacques Bergier. NY: Avon Books, 1968.
"First and best work ever done describing the Satanic influence in the world."

The Black Arts by Richard Cavendish. NY: G.P. Putnam's Sons, 1968.
"Good basic primer on the subject."

A Fascinating History of Witchcraft, Magic, & Occultism by W.B. Crow. North Hollywood: Wilshire Book Co., 1970.
"Has much new material of interest to Satanic scholars."

H.P. Lovecraft

The King in Yellow by Robert W. Chambers. NY: F. Tennyson Neely, 1895 (Dover paperback available).
"First on my list, as it is the work of a writer of cheap romances who became daemonically possessed after being involved in espionage work of a delicate nature, the implications of which are still cycling. Chambers, in his literary emergence from the Impressionists of his day, cast a die for Lovecraft, Orwell, Huxley, and many others. Yes, the reading of *The King in Yellow* in its entirety CAN drive one mad, if one realizes the insidiousness of the thing."

Lycanthropy

Cult of the Cat by Patricia Dale Green. NY: Tower Publications, 1970
[later reprinted as *The Archetypal Cat* by Spring Publications, Dallas, TX].
"Without question the most enlightening book yet written on the relationship of the cat to Satanism."

Man Into Wolf by Robert Eisner. NY: Philosophical Library, 1951 (republished Santa Barbara: Ross-Erikson, Inc., 1978).
Highly regarded by Anton LaVey as a psychological analysis of lycanthropy, this work is an anthropologically-based treatment of sadism, masochism, and lycanthropy.

The Golden Dawn

The Rites of Modern Occult Magic (British title: *Ritual Magic in England*) by Francis King. NY: Macmillan, 1970.
"A comprehensive survey of the Golden Dawn and other magical orders. Contains more

actual, no-nonsense information than can be gleaned from the ponderous writings of the orders covered."

Sex Magic

Odoratus Sexualis by Iwan Block. North Hollywood: Brandon House, 1967.
"The use of odors in magic."

Magica Sexualis by Emile Laurent and Paul Nagour. North Hollywood: Brandon House, 1966.
"Contains some little-known lore."

Good and Evil

The Social Contract by Robert Audrey. NY: Atheneum, 1970.
"The Law of the Jungle as applied to human behavior. How the fallacy of 'all men are created equal' has created an imbalance—perhaps necessary—in man's potential. A beautifully written book guaranteed to hurt many whose only claim to fame is that they are 'higher animals'."

Collective Search for Identity by Orrin E. Klapp. NY: Holt, Rinehart & Winston, 1969.
"A useful key to the understanding and utilization of Lesser Magic."

Heroes, Villains, and Fools by Orrin E. Klapp. Englewood Cliffs, New Jersey: Prentice-Hall, 1962.
"Same comments as [above]."

Intellectual Evolution

The Psychology of Man's Possible Evolution by Peter D. Ouspensky. NY: Alfred A. Knopf, 1969.
"Should be read especially by those members whose magical ability is hampered by flaws in their balance factor."

Behavior Control by Perry London. NY: Harper & Row, 1969.
"A Satanic glimpse into the very near future. As this book was too hot for most markets, it might be difficult to obtain."

The Myth of Mental Illness by Thomas S. Szasz. NY: Dell Publishing Co., 1961.
"A scathing indictment against the Judaeo/Christian glorification of weakness and inadequacy which has fostered the psychic vampire. A fine book by a courageous writer."

Time, Space and the Future

Man and Time by J.B. Priestley. NY: Crescent Books, 1964.
"A beautifully done book which explains many sound theories of space and time. Very usable information."

The Last Days by Anthony Hunter. London: Anthony Blond Ltd, 1958.
"A fairly scarce work from England which explains the workings of the prophets of doom who prey upon their followers' fears that the world will end, tidal waves, earthquakes, etc."

Works by or About People Mentioned in *The Satanic Bible* Dedication

Rasputin by Colin Wilson. London: Panther Books, 1966.
"An insight into the workings of a truly Satanic magician."

Pedlar of Death: The Life of Sir Basil Zaharoff by Donald McCormick. London: Macdonald & Co., 1965. MA: "Zaharoff was a European munitions agent from 1877 to his death in 1936. He was also a behind-the-scenes manipulator of politics [towards war] and a British knight. Though never included on a Church of Satan reading list, this book was the primary source of Anton LaVey's fascination with Zaharoff as a skilled, Machiavellian Lesser Magician. LaVey also admired Zaharoff's Howard Hughes-like avoidance of public scrutiny—to the point of deliberate sabotage of records concerning him."

Letters from the Earth and *The Mysterious Stranger* by Mark Twain.
SF: "LaVey much admires Twain…In an early Church of Satan document, LaVey praises Twain as "one of the greatest of the Devil's advocates in history" and as "the most noble embodiment of the Satanist." ASL: "The great Devil's advocates of the past—Friedrich Nietzsche, Mark Twain, Herbert Spencer, H.G. Wells, Shaw, Bierce—were all able to hold a looking-glass up to man. But man, momentarily viewing his self-deceit upon reading the works of these people, could quickly avert his gaze and find solace in his spurious rule-books."

The Devil's Race-Track: Mark Twain's Great Dark Writings. University of California Press. 1966.

John Dee by Richard Deacon. London: Frederick Muller Ltd, 1967. MA: "While other biographical studies of Dee have been written, none compares with this one for insight, clarity, and readability. An excellent introductory work."

Might is Right by Ragnar Redbeard, 1896.

The Command to Look: A Formula for Picture Success by William Mortensen. San Francisco: Camera Craft Publishing Co., 1945 [originally published 1937]. MA: "Although ostensibly a manual for the most enticing layout of photographic work, this small book was held by Anton LaVey to be among the most crucial for an appreciation of the artistic and audio/visual principles employed in the early Church of Satan and Order of the Trapezoid. It prescribes three elements for the CTL: impact, subject interest, and participation. It further suggests four types of visual patterns which contribute to the CTL: the diagonal, the S-curve, triangular combinations, and the dominant mass. Its principles were invariably utilized in Anton LaVey's own artwork."

1984 by George Orwell. NY: Harcourt, Brace & Co., 1949. MA: "Orwell's classic portrait of a 'negative utopia', with many features adapted from Nazi Germany and Stalinist Russia—but

also a satire of socialist trends in postwar Britain. Many features of Orwell's imaginary society may be increasingly applied to actual ones today."

The Romance of Sorcery by Sax Rohmer. NY: Causeway Books, 1973. MA: "Better known as the author of the Fu Manchu novels, Rohmer was also an initiate of the Golden Dawn who dreamed of writing an authoritative commentary on the occult. This book was the result—an empathetic but not-uncritical profile of history's prominent sorcerers, including Apollonius, Nostradamus, Dee, Cagliostro, Blavatsky, and Francis Barrett. Written in 1913 and especially commended by Harry Houdini."

The Mass Psychology of Fascism by Wilhelm Reich. NY: Simon & Schuster, 1970. MA: "The controversial Reich examined both the Nazi and the communist elements of Germany, found them wanting, and was roundly denounced by them in return. This book exposes their use of mass movements and mob psychology as a sexual substitute, and their repression of 'innocent' sex as a deliberate political technique. A lucid and hard-hitting study."

Wilhelm Reich: Life Force Explorer by James Wyckoff. Greenwich, Conn.: Fawcett Publications #449-00586-095, 1973. MA: "A thoughtful, carefully researched, and succinct biography of Reich, including synopses of his various theories. An excellent 'first book' to read to become acquainted with this 20th-century 'Dr. Frankenstein'"

Metropolis by Thea von Harbou. NY: Ace Books, 1927. MA: "An Expressionistic portrait of a negative utopia in which humans are controlled by machines—save for one Black Magician (Rotwang). The novel from which Fritz Lang's classic UFA film was made, and the basis for many electronic/audio-visual ritual techniques employed by the Church of Satan and further developed by the Temple of Set."

Nietzsche by Karl Jaspers. Tucson: University of Arizona Press, 1965. MA: "Jaspers, Professor of Philosophy at the University of Basel, Switzerland, is one of the acknowledged giants of the academic community. In this book he sought to make the reader 'think Nietzsche's thoughts with him', and in my opinion he succeeded. There are sections on both Nietzsche's life and his philosophy, which must be considered together for the latter to be meaningful."

Metropolis directed by Fritz Lang. Motion picture, 1926.

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Collective Search for Identity by Orrin Klapp, New York: Holt, Rinehart, & Winston, 1969.

Heroes, Villains and Fools by Orrin Klapp, Englewood Cliffs: Prentice-Hall, 1962.

Nightmare Alley by William Lindsay Gresham.

The Morning of the Magicians by Louis Pauwels and Jacques Bergier (cited above) mentions The Nine Unknown Men: MA: "The [Church of Satan's] Council had taken its name from the

legend of the Nine Unknown Men, recounted by Louis Pauwels and Jacques Bergier in their *Morning of the Magicians* as follows: Asoka, Emperor of the Maurya Kingdom of India from approximately 274 to 236 BCE, became a follower of Buddhism in about 260 BCE. He became famous for administering the nation according to the most enlightened principles of non-violence, and before his death he selected nine great sages to form a secret, protective society to carry on his work. Each One of the Nine would select nine deputies known to him alone, and each of those nine would select an additional nine, etc. The legend was popularized in Talbot Mundy's 1925 novel *The Nine Unknown*."

Motion picture and radio works by W.C. Fields.

Fiction works by Robert E. Howard.

Fiction works by H.P. Lovecraft.

Fiction works by H.G. Wells.

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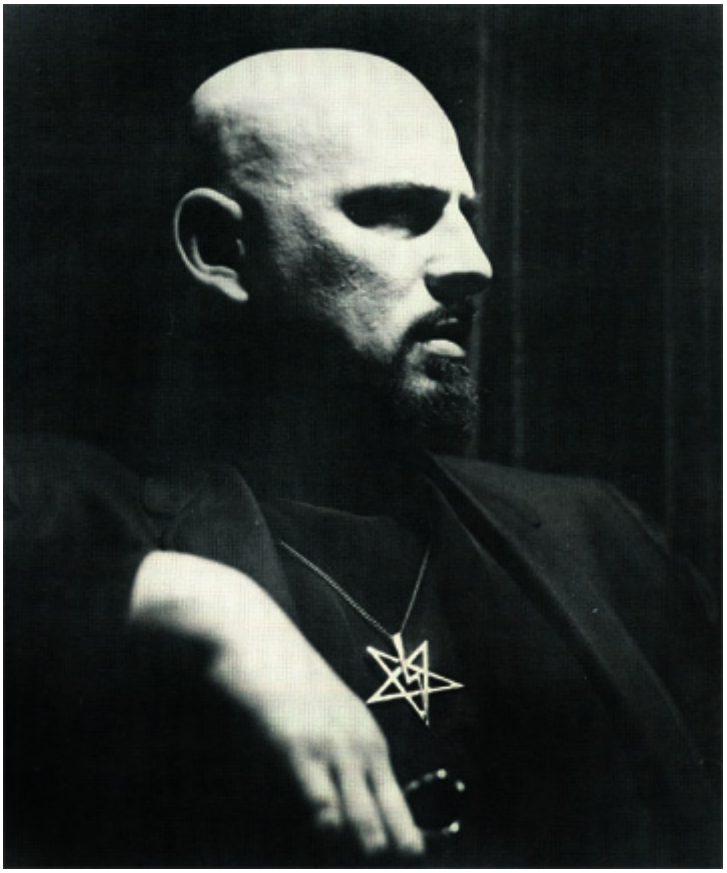

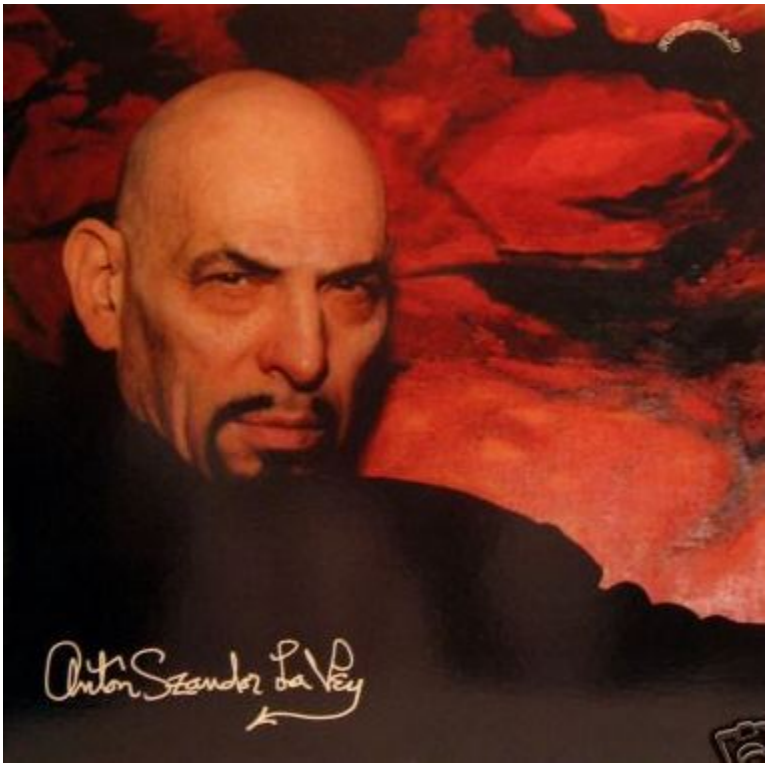

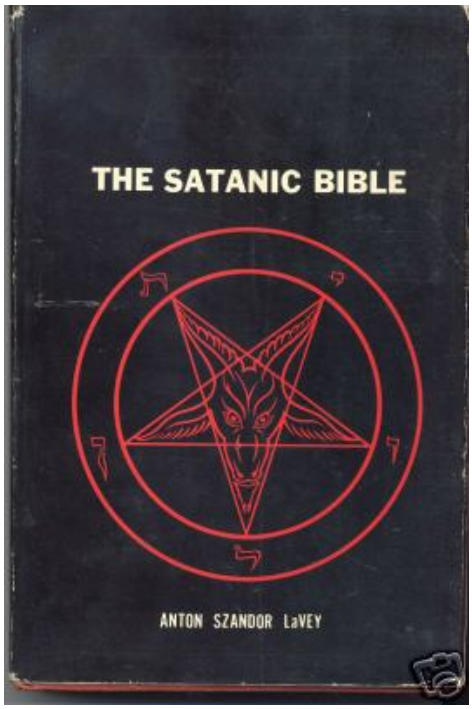
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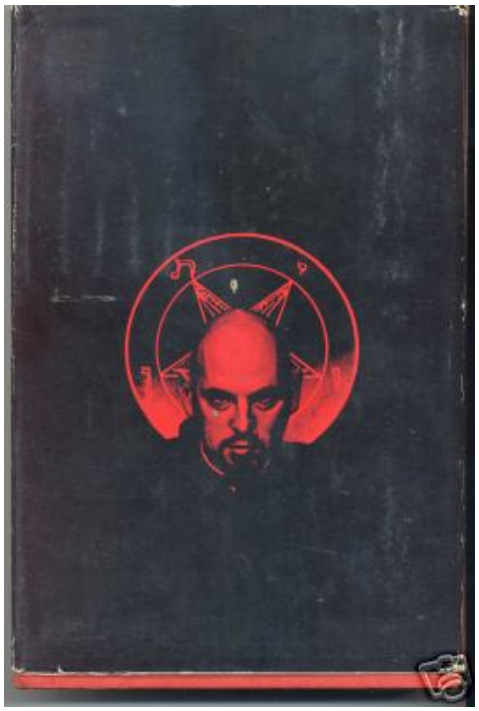

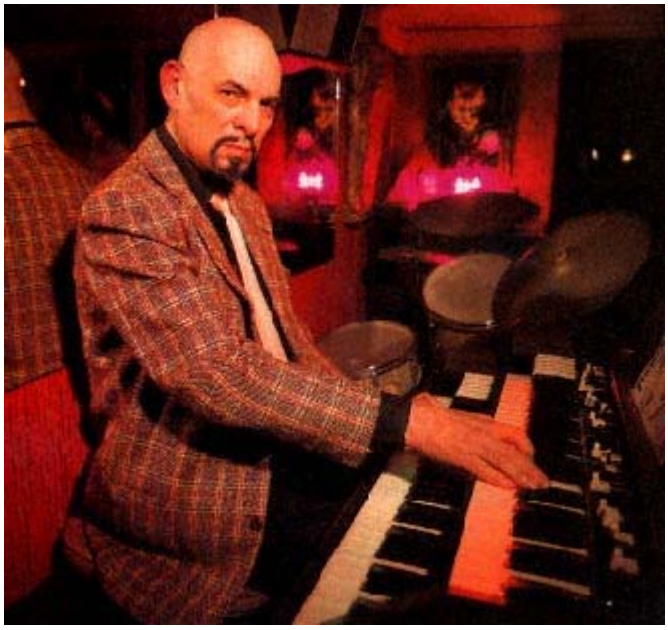

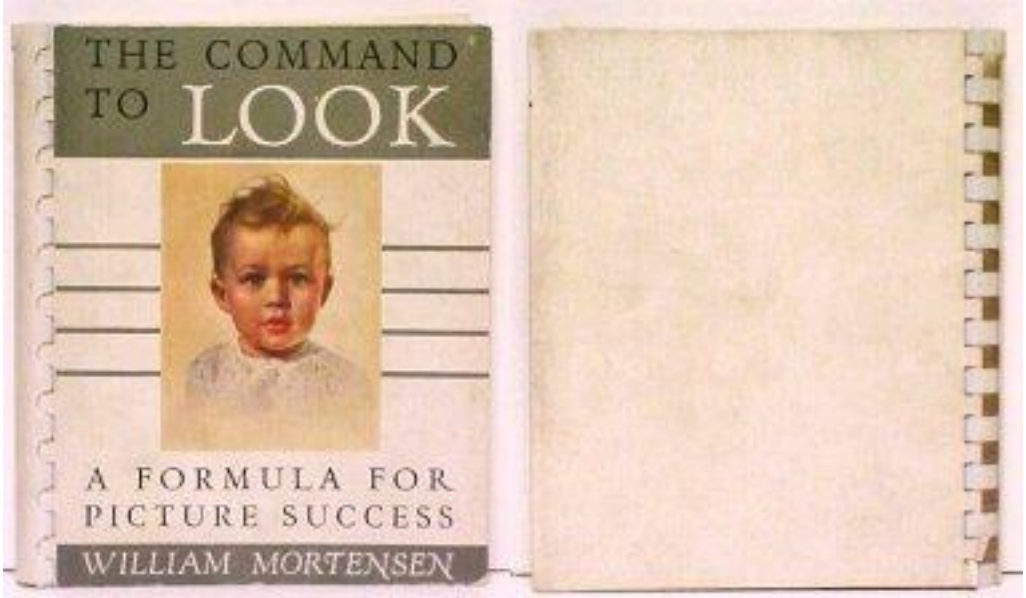
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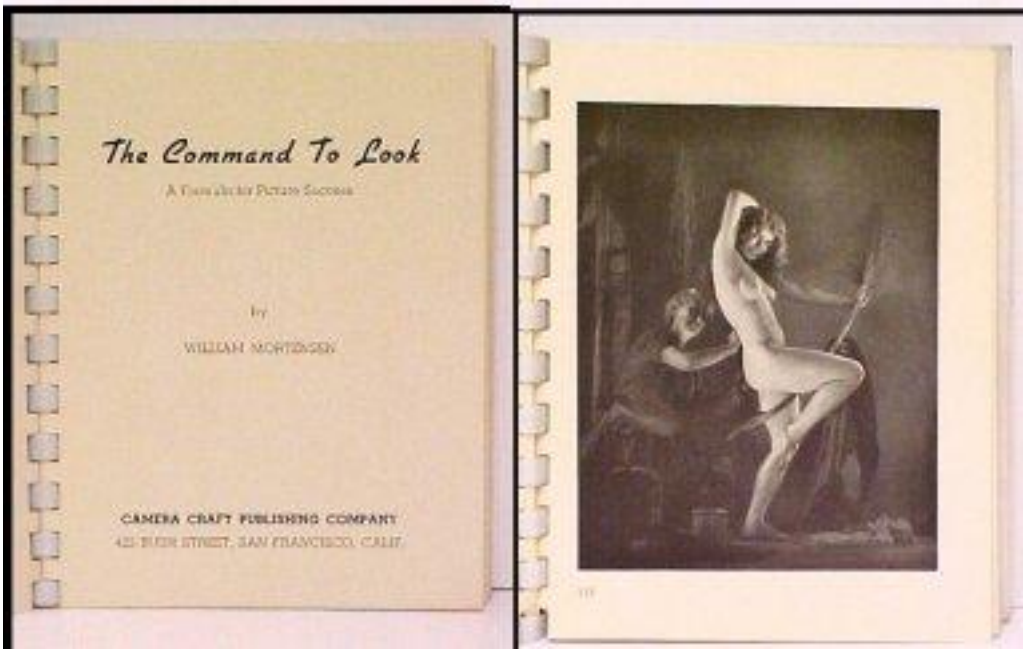
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Colophon

The Satanic Bible (Underground Edition)

Version 2

Hallowe'en 2007 e.v.
XLII A.S.

Version History

- V1.0 – Initial Release
- V2.0 – cleaned up core of book, re-"typeset" it, added and reorganized the U.E. extras, added hyperlinks from the tables of contents, added Acrobat bookmarks, expanded the reading list, added calendrical information

Notes

- The scanned book text may be from a British edition; so there might be some alternate spellings compared to the original American edition
- The book cover scans are from an Avon first edition of the work
- To point out mistakes or contribute material write to SatanicEditor@trashymail.com

"The more I study religions, the more I am convinced that man never worshipped anything but himself."

–Sir Richard F. Burton, African explorer (1812-1890)